CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, SEPTEMBER 20, 1834. NO. 684.—VOL. XIV.—NO. 6.

MISCELLANEOUS.

[From the New York Evangelist.]

STATEMENT OF THE PROFESSORS IN THE THEOLOGICAL DEPARTMENT OF YALE COLLEGE.

The undersigned, professors in the Theological Department of Yale College, would respectfully ask the attention of the public to the following statement.

Within a few years past, representations have frequently been made, that the doctrines taught in the department committed to our care, are a departure from the faith of its founders, and the fundamental principles of the Gospel. The "President and Fellows" of the College, bound as they are, by the most sacred obligations, to guard against every perversion of its funds, have shown their views of all such charges, by suffering them to pass hitherto in silent neglect. A recent occurrence, however, has brought up the subject for consideration before the Board; and we deem it due to ourselves, and to all who are interested in Yale College, that the result should be laid before the public.

At the late commencement, a member of the Corporation, (acting under misapprehensions which are now removed,) stated, in a report on the public examination of the students in this Department, that in his view a departure had taken place from the articles of faith upon which the Department was founded. The Corporation took no order on this report; but appointed a committee to inquire into the usages of the institution respecting assent to articles of faith, and invited the undersigned to a conference with the Board, on the subject thus brought before them. At this conference, the Dwight Professor of Theology, against whom the charges were particularly directed, exhibited his views at large on various points of doctrine; and submitted, in substance, the following statement, respecting an assent to articles of faith in this institution.

"An assent to a religious formulary in Yale College, was first required in 1722. The formulary established, was the Confession of Faith in the Saybrook Platform, which is substantially that of the Westminster divines. A general assent to that Confession, however, was not deemed sufficient. The early settlers of New England, as appears from the preface to the Cambridge Platform, and other documents, considered a subscription to confessions of faith, as made "for *substance* of doctrine" therein contained, without binding the conscience to every expression used.* Such being the understanding on this subject, the trustees of the college ordained, that the officers elect, in giving their assent to the established formulary, should on personal examination, or by a written creed of their own framing, "give satisfaction of the soundness of their faith in opposition to Arminian and prelatical corruptions or any others of dangerous consequence to the piety and peace of our churches."

'In 1753, when a controversy respecting "New Divinity" arose, in consequence of the preaching of Whitefield, Tennent, and others, a stricter assent was exacted, as a safeguard against apprehended errors. Not only the officers, but the trustees of the college, were required to make a declaration of their belief in the Assembly's Catechism and Confession of Faith, not "for *substance* in doctrine" merely, but for all the sentiments therein contained, "and to renounce all doctrines or principles contrary thereunto."

"In 1778, the form of assent was changed, on the accession of Dr Stiles to the presidency. Some years previous to his election, he had published sentiments which were not in strict accordance with the Saybrook Platform; particularly on the subject of consociation, and of original sin. He had represented that the soul of man was created "without stain," "with no *positive* propensity to ill;" and that "our impurity and moral defilement are altogether *consequential* upon our entrance into this world."† Human depravity he ascribed to an abuse of "the natural principles of self love, natural appetite, &c., which were in man in innocence," appealing on this subject, to a well known statement of President Edwards. Under these circumstances, it was impossible for Dr Stiles to give his assent to the Saybrook Platform, in the unqualified sense which the existing laws required. From manuscript Journals which he left in the archives of the college, it appears that he had a full explanation with the Corporation on this subject. The result was, that a subscription according to the terms of the act of 1753, was dispensed with; and that he simply signed the following declaration. "I do hereby give my assent to the Confession of Faith, and Rules of Ecclesiastical discipline, agreed upon by the churches of this State in the year 1708." From that period this has been the form of assent in Yale College; and the circumstances of the case show that this assent was required only "for *substance* of doctrine" in the Platform, since Dr Stiles expressly declared his dissent from some of the statements therein contained.

When Dr Dwight came into office in 1795, he gave the same assent, after a free conference with the corporation respecting his theological opinions. It is well known to those who were under his instruction, or have read his Theology, that he held and taught different sentiments on some points, from those which are inculcated in the Platform. During his presidency, he constantly explained to the Professors and Tutors, who were called upon to give their assent to the Platform, as a condition of office, that this assent was only "for *substance* of doctrine," without binding the conscience upon minor points; and that he himself had not assented to it in any other way.

'The Dwight professor of Didactic Theology is required by a part of the founders, to subscribe the Saybrook Platform, in the terms used at the accession of Pres. Stiles. The long established usage of the instituiton is decisive on settled principles of legal construction, as to what must have been the *animus imponentium*, or intention of the founders, in requiring this assent. They were well acquainted with that usage, all of them being at the time residents in New Haven. Most of them were graduates of the college; one of them was the present professor of Divinity, who had given his assent in the sense already described; and another, (the principal donor) was a son of Dr Dwight, well acquainted with his father's views on this subject, and with the uniform understanding respecting subscription here. In addition to this, the Professor elect had certain knowledge from personal intercourse with the founders, that if he had embraced every minute doctrine of the Confession, it would have been considered a decisive disqualification for the office. He therefore signed the declaration in the established sense; and for "satisfaction" of the Corporation as to his "soundness in the faith," presented the following creed, detailing what he considered the leading doctrines of the Platform, to which he thus gave his assent.

"I believe in one, only living and true God, the Father, the Son, and the Holy Ghost; who is a Spirit infinite, eternal, and unchangeable in his being, power, knowledge, wisdom, holiness, justice, goodness, and truth; that it is the duty of all his intelligent creatures to worship him in spirit and in truth; that he created all things, that he preserves and governs all his creatures, and overrules all their actions for his own glory—and that while all the actions of men, with all the events of his providence, ultimately subserve his wise designs, man is a free agent, and justly accountable for all his actions.

"I believe, that God created man upright, that our first parents freely sinned and fell, and that all their posterity come into the world in such a state, that without the renewing grace of God, they continually sin in all their moral actions, and are justly exposed to all the miseries of this life, and to endless punishment in the world to come.

"I believe that God in his mercy has not left all mankind to perish forever, but out of his mere good pleasure has chosen some to everlasting life; and that he will deliver them from sin and misery, and bring them into a state of salvation by a Redeemer.

"I believe, that the only Redeemer of men, is the Lord Jesus Christ, who is God and man, and that in our nature he suffered and died on the cross; that he arose from the dead and ascended into heaven, where he ever liveth to make intercesion for them that believe; that he alone has made atonement for sin, and that without an interest in that atonement, there is no salvation.

"I believe, that without a change of heart, wrought by the agency of the Holy Spirit, who is God, no one can be an heir of eternal life; and that the soul that is once made partaker of his renewing grace, will never be permitted so to fall away as finally to perish.

"I believe, that there will be a general resurrection of the righteous and the wicked, and a general judgment, at which all the righteous shall be admitted to everlasting happiness, and all the wicked sentenced to misery without end.

"I believe, that Baptism and the Lord's Supper are sacraments of the New Testament.

"I believe, that the Scriptures of the Old and [illegible] and are the sufficient and only rule of faith and practice.

"New Haven, Dec. 31, 1832."

'This creed was accepted by the Corporation as affording satisfactory evidence, that "the substance of doctrine," in the Platform was fully maintained; and the present incumbent was inducted into office.'

Upon this statement, confirmed by the examination of the Committee appointed on this subject, a vote was passed, that the author of the report "be requested to inform this Board, whether he intends to prepare charges against Dr Taylor, as contained in his report; or whether he voluntarily withdraws the report, and is satisfied that there is no foundation for those charges, or for any other, going to disqualify him for his place as Professor of Didactic Theology." Whereupon the author of the Report presented an instrument under his hand as follows. "I withdraw the report which I laid before the Corporation; and would further state, that on the ground of explanations, given by the Corporation, of what subscriptions to Articles of Faith the laws of the College require, no charges are preferred against the Didactic Professor." Upon this, the Corporation passed the following vote. "Whereas there appears to have been a misunderstanding of the conditions upon which the Professorship of Didactic Theology in this college is founded, the Corporation do consider and decide, that the subscription to the Confession of Faith agreed upon by the Churches in 1708,‡ with the explanatory creed or Articles of Faith annexed and presented by the Professor, is considered a compliance with the conditions of the Donors."

In laying this result before the public, the undersigned beg leave to add the following remarks, on the general subject now under consideration.

It will be generally agreed, that the cardinal doctrines of the Reformation were the following:

The entire depravity and ruin of mankind by nature, as the result of the sin of Adam;—

Justification by faith, through the atonement of Christ, to the exclusion of all merit in the recipient;—

The necessity of Regeneration by the special or distinguishing influences of the Holy Spirit;—

The eternal and personal Election of a part of our race, to holiness and salvation;—

The final Perseverance of all who are thus chosen unto eternal life.

These, taken in connection with the doctrine of the Trinity; of the eternal punishment of the finally impenitent; and of the Divine Decrees—(which is partly involved in that of Election)—constitute what may be called the Primary Doctrines of the Reformation.

In addition to these, we find, in the writings of some of the Reformers, and of the Puritan divines, another class of statements, whose object was to reconcile the doctrines enumerated above, with the principles of right reason; and to reduce them to a harmonious system of faith. These may be called Secondary or Explanatory Doctrines. As examples of these we may mention,

The imputation of Adam's sin to all his descendants, in such a manner as to make them guilty and punished, in the operation of strict justice on account of his act;—

The imputation of Christ's righteousness to the believer, as the ground of his participating, on the same principles of strict justice, in the benefits of His death;—

The doctrine of particular redemption, or the limitation of the atonement to the elect;—

The doctrine of man's entire want of power to any but sinful actions, as accounting for his dependence on God for a change of heart; et cet.

Many of the old divines attached high importance to this latter class of doctrines, though differently stated by different writers; but they did so only because they considered them essential to a defence of the Primary Doctrines enumerated above. In the progress of mental and moral science, however, a great change of sentiment has taken place in this respect. One after another of these Secondary or Explanatory doctrines has been laid aside. Other modes have been adopted of harmonizing the orthodox system of faith, and reconciling it to the principles of right reason (more conformable, it is believed, to the simplicity of the Gospel;) without diminishing but rather increasing, the attachment felt for the Primary Doctrines of the Reformation.

In regard to points of this secondary character, there has been a diversity of opinion among the New England Clergy, which has given rise, at times, to warm and protracted discussion. The best of men have not unfrequently been found in an attitude of hostility to each other; and the peace of the Churches has been impaired, for a season, by this well-meant, but uncalled for, indulgence of feeling. Such differences, however, have invariably given way at last, to returning sentiments of confidence and affection. Truth has commonly gained by this conflict of opinion; the statement of disputed points has been rendered more definite and guarded; and a nearer approach has been made to the simplicity of the Gospel. That such may be the happy result of the painful controversy which has been forced upon *us*, is our continual and fervent prayer. Conscious that we have never, for a moment, departed from the great doctrines of the Reformation enumerated above—that all our views upon points of a secondary and explanatory nature, have served only to strengthen our faith in these primary doctrines, and render them dearer to our hearts, as seen in juster and more harmonious relations—we cannot believe that Providence will much longer suffer us to be the objects of unmerited suspicion and reproach. We do trust, that the recent decision of the President and Fellows—men who have the best means of knowing our sentiments, and who are bound to dismiss us from office if they find us inculcating any dangerous sentiments—will serve to correct misapprehension and remove unfounded prejudice. To promote this object, we would avail ourselves of the present occasion, to disclaim certain opinions which have been frequently charged upon us.

We do not hold to the following statements imply, the self-determining power of the will. Such a power, as controverted by Edwards, involves the grossest absurdity. It supposes each act of the will to be determined by a preceding act, and implies, of course, an infinite series of such determinations. We do maintain, however, that man is truly an *agent*; though not on that account, the less truly dependent on his Maker. We see no alternative but this doctrine or Pantheism, and we do think there has been an unhappy tendency in some parts of our country, to resolve all mental and moral action into a mere succession of *effects*, of which God is the sole cause. In opposition to this, we maintain, that man is in the strictest sense of the term an *agent*, and possessed of "power to the contrary" in every act of choice; whatever influence may be used by any other being, to determine his will. On this subject, we believe, some have departed from the established principles of the orthodox. Dr Edward says, "We have a power to choose, not only of several things equally eligible, (if any such there be) but one of things ever so unequally eligible, and *to take the least eligible*." The same principle is distinctly recognized by the Westminster Divines, in the articles on decrees; in which they say, that "the liberty or *contingency* of second causes is not taken away (by the doctrine) but rather established." Dr Twiss, prolocutor of that body, states in explanation of the latter term, (contingency,) "Whereas we see some things come to pass, necessarily, some contingently; so God hath ordained, that all things shall come to pass, but necessary things, necessarily, and contingent things, contingently, that is *avoidably*, and with a possibility of *not* coming to pass. For every university scholar knows this to be the notion of contingency." In the views which we have expressed on this subject, therefore, we have strictly adhered to the principles of our Confession of Faith.

2. We do not deny, but on the contrary we maintain, that there is a *tendency to sin* in the nature of man. We do not suppose it, however, to be a *specific, constitutional* propensity, like hunger or thirst, but as Edwards states, a *general* tendency [arising from the natural desires and appetites, left as they are by God without restraint of higher principles] to selfish and vicious indulgence—a tendency which is sufficient to account, as he adds, for the total depravity of the human race.

3. We do not maintain [as injuriously charged] that sin consists in a mere mistake as to the means of happiness, and that regeneration is the correction of that mistake. We hold, that sin is seated, not in the understanding, but in the heart or will; and consists in voluntary opposition to God and preference of inferior objects, in defiance of known interest and duty. And we maintain, that the change in regeneration, is a radical change in the supreme affections of the heart, or *settled purpose* of the will, which constitutes, we believe, what is meant by *disposition*, in the moral sense of the term.

4. We do not hold, that the Spirit in regeneration acts merely by presenting the truth, but we believe, that he operates on the mind *itself*, in some unknown manner, though in perfect consistency with the moral nature of this change.

5. We do not deny, but affirm, that God wills or purposes the existence of sin; and overrules moral evil for the advancement of his glory. We do indeed deny, (on the ground of His sincerity as a law-giver,) that He ever prefers sin to holiness in its stead. We maintain, therefore, that in choosing the existence of sin, he must do it in preference to something else than holiness; and that this something else *may be* "the non-existence or the best moral system." And we have the authority of Hopkins for saying, that the doctrine of decrees is upheld as truly by such a supposition, as by that of God's preferring sin to holiness in its stead.—(System, Vol. I. p. 137.)

6. We have never affirmed that God *could not* exclude sin from a moral universe. We have simply denied, that he decreed its existence as essential to the perfection of our system—or as "the necessary means of the greatest good." When pressed with the inquiry on what other ground he *could* have permitted it, we have stated as a *possible* supposition, that sin (as to God's prevention,) *may* have been a "necessary incident to the existence of a moral system." To this supposition we have attached no importance, except as showing, that we are not shut up, by the *nature* of the case, to the admission, that sin was decreed in preference to holiness, "as the means of the greatest good. Our only object has been, to set aside this latter doctrine: which we consider as going directly to impeach God's sincerity as a law-giver, and to weaken the motives to obedience among his subjects. Beyond this we are entirely ready to say, as to the permission of sin, "Even so Father, for so it seemeth good in thy sight."

In closing this statement, we have only one remark more to make. It is known to the public that a second Theological Seminary has recently been organized in this state. To the establishment of such an institution, as a means simply of increasing the facilities for theological instruction, we certainly should be the last to object. But this institution, it is well known, was established avowedly on the ground that the department under our care has become the seat of dangerous error. Against such an assumption, we feel ourselves bound most solemnly to protest. We oppose to it the decision of the President and Fellows of this college—men whose standing in this community, whose intimate acquaintance with all our opinions, whose high sense of duty under the responsibilities of such a trust, entitle them to speak with decisive authority. We oppose to it the decision of the very men who founded the new seminary, as given to the world in their own creed. That creed certainly was intended to embrace every important doctrine of the gospel; and being framed as a safeguard against the supposed errors of this department, must of course be expected to provide against every sentiment of ours which can tend even remotely to dangerous consequences. But we find on a strict examination of this instrument, that it contains not a single sentiment to which we cannot give [illegible] Adam as "the federal head or representative of the human race"—language which might be understood to imply the doctrine of imputation. But as that doctrine is well known to be rejected by the framers of the creed, the phrase must be understood to denote only in general, that Adam so acted for his descendants, as, by divine constitution, to involve them in the consequences of his transgression—a doctrine in which we firmly believe. It also states that "from the commencement of existence, every man is personally depraved, destitute of holiness, and opposed to God." We presume the framers of the creed did not mean, that such is the character of man from the commencement of his *animated* being. In speaking of *personal* depravity, they must have been speaking of *accountable* and *moral* existence; and in respect to this, we fully concur in the statements of the creed. On the ground then of our entire conformity of their own standard of orthodoxy, the friends of the "Theological Institute" are forever precluded from saying or insinuating, that a new institution was called for to oppose any errors of ours.

It is a striking evidence of the unfounded nature of the charges brought against us, that they have never long maintained the same shape. At one time we have been represented as Arminians; at another, as Pelagians; at another still, as Unitarians. But whenever the *peculiarity* of either of those systems has been applied to our views, as a test of the coincidence charged upon us, the ground has been changed, and the charge renewed in some other form. Among the mere guarded of our opponents, it has now taken the shape of an imputed *tendency* to htal error. By such it is freely acknowledged that we have not actually departed from a single doctrine of the gospel; it is only feared that we may do so, in the progress of our speculations. The charge of "tendency" to dangerous error, is one of the most common and most fallacious that has ever been made under the excitement of controversy. If it had proved just in one case out of a hundred, in which it has been seriously urged in the theological discussions of our country, not a particle of evangelical truth would now be left among us. Twenty years ago, one of the most eloquent preachers and eminent divines of the United States expelled a young man from his theological seminary, for denying that the atonement was limited to the elect—affirming that such a denial had a direct and necessary "tendency" to Universalism. Some of the most distinguished preachers in two of our large cities were for years debarred the privilege of ministerial exchanges with a large part of their brethren, and made the objects of untiring opposition; on the same ground of "tendency" to dangerous errors. Among the offices of our Theological Seminaries, we are not the first against whom this charge has been loudly made, nor do we now stand alone in the sentiments which have given rise to these startling imputations. But in reference to the present subject, we oppose to them all a single fact. The creed of the East Windsor Seminary does not contain one reference to those sentiments, out of which the alleged tendency is supposed to spring. On the contrary, the points which have been so long in discussion seem to be studiously avoided in that formulary. The two doctrines which gave rise to the controversy, and which we have strenuously opposed, are not to be found there, viz. that "there is sin in man which is not his own act;" and that moral evil is essential to the perfection of the universe. Nor is there any censure or rejection, in that creed of any of those principles which have been charged with "tendency" to dangerous error, viz. that man is truly an *agent*, with "power to the contrary" in every act of choice; that he has natural susceptibilities which capacitate him to be moved by the invitations of the gospel; that he is active as well as acted upon, in regeneration; and that God must have decreed the existence of sin for some other reason, than in preferring it to holiness as a means of perfecting his universe. Had the articles of the new Seminary been framed expressly as articles of peace and concord, designed to exclude, as unessential, all the points which have been so long in controversy, they could hardly have taken a better form for the attainment of so desirable an end.

Here we leave the whole subject to the candor and justice of the Christian community. And it is impossible that any misrepresentations should alter our real sentiments, so we believe it is equally impossible that they should long mislead an enlightened public. To that public, and to Him who searches the heart, we commit our cause—confident that a day is coming when those who now imagine that we are sowing the seed of heresy, will rejoice to acknowledge their error.

N. W. TAYLOR,
J. W. GIBBS,
E. T. FITCH,
C. A. GOODRICH.

Yale College, Aug. 23, 1834.

* The practice of the Presbyterian Church on this subject eighty years ago, is thus stated by Pres. Davies. "We allowed the candidate to mention his objection against any article in the confession, and the judicature judged whether the articles objected to were essential to Christianity, and if they judged they were not, they would admit the candidate notwithstanding his objections."

† See Christian Union, p. 11.

DOCTRINAL AND BIBLICAL.

FOR THE CHRISTIAN REGISTER.

RESURRECTION OF CHRIST.

Near the close of his first letter to the Christians at Corinth, St Paul call their attention to the essential and distinguishing doctrines of the gospel; which he would particularly impress on their minds. "Now, brethren, I repeat to you, I remind you of the gospel, which I have preached to you; that the Messiah died for our sins, as the ancient scriptures represent and declare; and that he was raised from the dead on the third day, as the scriptures predicted." The doctrine of a resurrection and the fact of the resurrection of our Lord, were all-important in the religion of Christ. Indeed, if the latter were not true and fully proved, there would be a want of proof of the divine origin of the gospel most fatal to it. Hence, Peter, soon after the ascension, says, it is necessary that one be ordained to take the place of Judas, who had been with [illegible] ness of his resurrection. And the writer of the Acts of the Apostles says "with great power they testified to the resurrection," which caused many to believe.

Paul, therefore, with great propriety, refers to and insists on the fact of the resurrection of Jesus, as all-important, and essential in the belief of the gospel. He mentions how often he was seen after his resurrection, and by how many; and adds, so we all teach, whether myself, Peter, Apollos, or any other preacher of the gospel. He then asserts, that this doctrine or fact was a fundamental article of faith in Jesus, as the Messiah. For, if he had not risen then would their faith be vain, and his preaching was in vain. Nay, that his doctrine was no true, and he and his brethren false witnesses of God. But I assure you (he continues) that Christ has been raised from the dead. Then he falls into a digression about Adam; and an analogy between Adam and our Lord, saying that we are liable to death by the disobedience of the former, and have a pledge of immortal life by the latter; but that this rests on the fact that Jesus had been actually raised from the dead. He proceeds then to reason on this fact and this doctrine. We first have his declaration of the fact, and reference to proofs to establish it; and then comes his argument to show that he and his Christian brethren had the fullest and most entire faith in the fact; and says, "Otherwise, if it is not true, that Christ has been raised up from the dead," making a parenthesis from verse 20th to 29th, and connecting the 20th verse with the 30th. Thus—20th. "But now verily Christ has been raised from the dead"—(This is my testimony, and that of the other apostles, and this I declare to you again and again)—"otherwise what will those gain (do) who are baptized for the dead, or for one who remains dead? (and would therefore want proof to show that he was a messenger from God?) Why are we baptised in the name of the dead, if the dead do not rise? and if Jesus, (into whose name you are baptized, as a divine messenger,) has not been raised up from the dead according to our preaching and our testimony? If we believe in one who is still dead, contrary to our testimony and preaching, and who therefore is destitute of the seal and sanction of heaven, why do we expose ourselves to danger and death continually? If we have not full proof of the resurrection of Jesus, our Master, and just hope of immortal life in that fact, we should be most miserable and most deceived, in devoting ourselves to his cause, leading to no worldly honors or treasure, and in braving sufferings, dangers and death in support of his gospel.

HEB. I.

In former times God revealed himself to our fathers in divers ways and on various occasions; but he hath now spoken to us by his Son, by one whom he hath made the heir of all things, and with reference to whom the other dispensations have been arranged. He is the brightness of the divine glory, and an image of the divine nature; and by his powerful word all things in the spiritual world are directed and effected. Having opened a way for our redemption from sin by a sacrifice of himself, he has been raised to great power in the kingdom of God; (see Acts ii. 32, 33; v. 30, 31, and 9th verse of this chapter); and has been made as much superior to other prophets and messengers of God, as he received a more distinguished name than they, even the beloved Son, or the anointed and holy one of God. For to which of his messengers did God ever say, "Thou art my Son, this day I have begotten thee"? or, "I will be to him for a father, and he shall be to me for a son"? But to Jesus we think we are justified in applying this language; since he was announced as the Son of God, at his birth; and again, when he entered on his public ministry. To him also we may refer the following passage; "when he bringeth the first-begotten (the peculiarly approved) before the world, he saith, Let all the messengers of God acknowledge his superiority." Of his other messengers, or ministers, it is said, "he maketh his messengers to be as spirits, and his ministers as a flame of fire." But his language to the Son, his anointed, is, "thy throne, thou powerful, exalted one, is for ever and ever; the sceptre of thy kingdom is a sceptre of righteousness; thou hast loved righteousness and hated iniquity; therefore hath God, even thy God, anointed thee with glory above thy fellow-prophets.† * * * ‡To which of his other messengers did he ever say, "Sit at my right, till I make thine enemies subject to thee? Were they not all ministering spirits, commissioned to teach and save those who were to be heirs of salvation?"

† Jesus is here addressed as a god—this was common with the Jews to describe one having spiritual power and light from heaven. That it is in a subordinate sense that the word god is used, is evident, because the other prophets are mentioned, as his *fellows*.

‡ I omit the passage in the parenthesis.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

[illegible] HOW FAR [illegible] BELIEVED.

GION.

In a communication lately made, it was observed, that the christian religion was not so diverse from the opinions of pious Jews and of sober reflecting heathens, as to be considered, in all its doctrines, entirely new. It was not contradictory to the sentiments of some pious men, who had given their attention to the subject of theology and morality; nor so wholly new, as to justify one in saying, that none of its doctrines or moral precepts had ever been taught before. The divine unity, the overruling providence, the moral government, the holy attributes of God were acknowledged; the doctrine of a future retribution was generally admitted; and many correct precepts on justice, and charity had been promulgated to the world. Yet in a certain sense, the christian religion was new. It declared these doctrines more expressly, more clearly, more convincingly; it explained those which had been doubtful or obscure; and it taught the paternal character of God, gave assurance of pardon on sincere repentance and reformation, and shed great light on the doctrine of a future life. In a qualified sense, then it may be said to be new; and yet these doctrines were received and approved, by all pious and ingenuous minds, being agreeable to their natural reason and feelings. And such as they had in a faint degree, recognized and cherished.

The doctrines of John the Baptist in calling men to repentance and a holy life, were not entirely or wholly new. And Jesus preached the same, when he entered on his public ministry. He taught and revealed more indeed, but not contradictory to other good men of the Jewish nation, in former ages. The religion of the patriarchs, mentioned in Heb. xi. chap who lived by faith, who trusted the promises of God and sought a heavenly country, was essentially the same, as that which Jesus required, though he taught more clearly the propitious character of God, and rose from the dead, in proof of his doctrine.

To assist in deciding this question, it may be proper to inquire what was the moral and religious state of the world when Jesus of Nazareth, (the Christ,) our inspired and anointed Lord appeared on earth. The teachers, the rulers and the men of influence among the Jews were formalists and hypocrites, or sceptics. What there was of spiritual and universal truth in the law and the prophets they wilfully perverted or sadly misunderstood. Their religious system did not go to the heart, but left the affections impure and selfish. The system then, was essentially defective. The doctrines of Jesus were therefore new to them. They did not receive them in the heart nor the mind. The spiritual world, a religion which sanctifies, the religion of the heart; why, it was unknown to

them. They had thought only of a ceremonial obedience, of ritual righteousness, or of temporal power. Nicodemus was therefore astonished, when Jesus told him he must have new views and affections to be a christian. But the preaching and doctrines of our Lord did not so much surprise and puzzle the common people, who were spiritually disposed. They knew and felt, indeed, that this was different preaching from that of the scribes and pharisees, that it was more powerful, because it went to the heart; but it was not unnatural, it was not revolting to them, it was not repugnant to their sober reason and holy feelings. No. It agreed with their best affections and aspirations. And so it was, that Martha, Mary and Lazarus, and many others of unperverted minds and hearts, gladly listened to the new preacher, who taught them spiritual truths and who fed them with the bread of heaven. The Jewish teachers as Paul said, were ignorant of the righteousness which God required (a pure and holy heart accompanied by faith in his promises) and aimed to establish a ceremonial righteousness, which was no better than "*filthy rags.*" To them the religion of Jesus was new and strange, and they could hardly receive his doctrine; but to humble, spiritually-minded, pious Jews, it was not so entirely new, as it was welcome and consoling. The holy prophets had predicted a time of prevailing righteousness, resulting from greater knowledge of God; and had taught that it was a pure heart and holy life which would be the glory of the Messiah's day. They therefore who were hungering and thirsting after righteousness, received the doctrines of Jesus with all readiness of heart. If they were not wholly new, they were set forth and taught with new force and power. A greater light was shed upon them; the head and the heart of those who would do the will of God approved; and a careful perusal of the prophetic writers showed, that those holy men were not strangers to the spiritual views, which Jesus revealed to a worldly and adulterous (ungodly) generation.

So it was, in a great measure, with the sincere searchers after moral and religious truth among the heathens. They who were disposed, by their habits of mind and heart, to spiritual things, who looked beyond the body and the senses, heard the apostles with joy and readily embraced the faith of the gospel. To them indeed it was new, almost wholly new to their dark and bewildered minds. A spiritual world was revealed to their admiring view. But they had been longing for such doctrines; they had been hoping for light and revelation from heaven—they had been hungering after spiritual food. But though it was new, it was not irrational; it was not at variance with their holiest aspirations or their most sober and intellectual deductions. It revealed God, as placable, propitious; and this was agreeable both to their reason and their wishes. It revealed an immortal state, a spiritual world; and this was not only desirable but probable. It declared a future judgment or retribution; and this conscience fully confirmed.

The design of christianity is to make men holy and heavenly minded; and if not strictly new, in all its doctrines, it was efficient and direct in promoting this paramount object; but heathenism and Judaism were not so. The pagan system tended to make men licentious and impure; and Judaism, (as corrupted in the time of our Lord,) to make them worldly. To such, the doctrines of Jesus were dark and a subject of wonder. But not more so, than his doctrines now are to many nominal christians, who are strangers to the spirit and power of divine truths. To these, as well as to them, it speaks in an unknown tongue, when it says, "Happy the humble, the pure in heart, the peace-makers, the merciful, the forgiving, and those who are longing and seeking after righteousness. Be not anxious for the morrow, have faith and trust in God, and lay up your treasures in heaven."

Our Lord emphatically asserted and declared the realities of the spiritual world; and would teach men to aspire and to be fitted for that immortal state. To the sensual, wordly man, this is hard to be understood—and he asks, "how can these things be?" Now this spirituality of mind and taste and desire is not peculiar to christianity. Therefore, we may justly say, that it is not entirely or wholly new. All pious and spiritual men have understood some things of this doctrine, though not in all the force and fullness and clearness, which faith in Jesus and in his doctrines now enables us to do.

Some are ready to say of Unitarianism, that it is a new doctrine. No. It is not new, though it be different from the *meretricious* forms of papacy, or the *servile* principle of the Genevan school. It is more justly likened to Quakerism, as it now is. It is in the heart. It lifts the soul to God. It teaches the disciple of Jesus to live by faith not by sight, to have his conversation in heaven while he is on earth, as his master and teacher and great exemplar did. For he is fully sensible, that the things seen are temporal, but the things unseen are eternal.

A. B.

FOR THE CHRISTIAN REGISTER.

TEACHERS' MEETINGS.

Mr Editor,—It seems to be very generally admitted that *Teachers' Meetings* are absolutely essential to the prosperity and permanent success of Sunday Schools. And yet the complaint is often made that such meetings are attended but by few and that but little good seems to be effected by them. In some places an interest in teachers' meetings has been sustained for several successive seasons, after which it has gradually subsided, till at length they have been given up in despair.

What can be done to render these meetings attractive, so as to induce the teachers to come together once a week or once in two weeks, year after year, without growing weary of their attendance? It may not be difficult to accomplish this for one or two seasons while the attraction of novelty lasts, but many will be glad to learn how their meetings should be conducted in order to keep alive an interest in them after the attraction of novelty has ceased. I propose to offer only a very few hints on this subject, in the hope that some one better qualified may be induced to furnish, through the columns of the Register, a more full and satisfactory reply than I can give.

In the first place I would suggest whether the meetings should not be made less stiff and formal than they sometimes are, partaking more of the character of social parties, than of religious assemblies? I certainly should not wish to have them viewed as parties for amusement; nor, for the sake of rendering them attractive, would I consent that they should lose their distinctive character—as *meetings for the improvement of Sunday school teachers.* But might there not be, and should there not be, a free interchange of thought, such as takes place in the confidential intercourse of friends? Ought not the minister, if present, as he always should be, to place himself as much as possible on a level with the teachers, and to manifest a readiness to receive as well as to impart instruction? Would not the teachers, in that case, finding that they had something to do, be likely to regard the meetings with new interest—an interest that would not soon abate, and that would secure a constant attendance on the part of the teachers from year to year?

In the next place, it might be worthy our consideration, whether the exercises at teachers' meetings have sufficient variety, as they are commonly conducted, to render them attractive. It may do very well occasionally to give formal expositions of select portions of scripture at these meetings: perhaps a part of the time at each meeting might advantageously be employed in this way. But I would suggest whether other exercises should not be introduced for the sake of variety—such, for example, as *discussions on some subject previously assigned,* in which all should have opportunity to bear a part, and to express their sentiments with entire freedom.

With one other suggestion I will close these hasty remarks. Ought not more pains to be taken by ministers and teachers to prepare themselves for these meetings? Many, I apprehend, are accustomed to go to them without the least preparation, under the impression that nothing is required of them but to be attentive hearers, —or else that no special pains are requisite to give them ability and aptness to teach. The failure of many is, I suspect, owing chiefly to this cause. They do not make the meetings interesting, for they have nothing interesting to communicate. They continually abstract from their old stock of ideas till it is quite exhausted, and they can no longer bring out of their treasury things *new* as well as *old.* This evil can be remedied in one way only, and that is by careful and laborious preparation. This preparation should be made by the minister as well as the teachers, and by the teachers as well as the minister. The neglect of which on the part of either, in ordinary cases, is wholly inexcusable.

J. A.

FOR THE CHRISTIAN REGISTER.

BOOK AND PAMPHLET SOCIETY.

Mr Editor,—A correspondent in the last Register remarks at some length, upon the proceedings of the last meeting of this association, and from the tenor of his observations, seems quite dissatisfied with their result.

I deem it an act simply of justice to the gentleman (now absent from the city) who has especially drawn upon himself the displeasure of your correspondent to state, that in his conduct, on the occasion he acted advisedly, and in accordance with the views of many of the most interested members of the Society.

Without discussing the actual influence of the article in the Examiner to which allusion is made, suffice it to say that it is the opinion of many individuals of our denomination that a tract expressive of the general opinions of Unitarians in relation to the Prophecies is called for by the existing state of public opinion, and particularly with a view of correcting certain prevalent errors.

It was deemed a fit opportunity to attempt something in favor of this object at the meeting in question. As the Book and Pamphlet Society was professedly established to distribute tracts illustrative of our views of Christianity, and as no number among the regular series of the Unitarian Association is devoted to the subject of the Prophecies—several members of that Society thought it both appropriate and expedient to originate and distribute such a publication.

Mr Alger, therefore, certainly did represent, and I am happy to see with good success, the views of several members of the Society. your correspondent has, of course, a right to his opinion, but I know not why he should have been at such pains to counteract the legitimate effect of the proceeding as reported in your paper by a communication with his name appended. He professes to have been much surprised at the result of the discussion; this I cannot but think singular, since five out of the seven very intelligent gentlemen who addressed the meeting expressed themselves highly in favor of the resolution.

I trust that the resolution will be carried into effect agreeably to the wishes of the majority of the members present on the occasion, and that the many friends of the measure will have the satisfaction of witnessing the auspicious influences they anticipate.

I think it due to the mover of the resoulutions to show that there was not so much 'precipitancy' in the case as Mr Bowen supposes.

A Member of the B. & P. Society.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 20, 1834.

NEW HAVEN DIVINITY.

We have taken from the "New York Evangelist," in which paper it appears to have been inserted as an original communication, the "Statement of the Professors in the Theological department of Yale College," concerning their alleged departure from the faith of its founders. The Statement fills more of our columns than we wish ordinarily to afford to a single article; but the subject is one which must excite a general interest, even among those who are not parties to the controversy.

It is not long since a most uncompromising war was waged against Harvard University, on the ground that it had violated the will of the founder of the professorship of Divinity, as expressed by the mutable phrase, "sound or orthodox," by seating in the chair one who was pronounced by the belligerents to be neither sound nor orthodox. They brought up all their battering engines to the assault, and all their ingeniously contrived machines for hurling missiles, aided by an abundance of light armed forces. The war ended, as offensive wars usually do, without gaining the object for which it was declared. The offensive operations against Yale College will probably terminate in the same way; though the disadvantages of those who put themselves upon their defence, are not inconsiderable. They are bound to a creed or compact, as had been supposed, by cords so strong and so thoroughly secured, that little danger was apprehended that they would ever be ruptured or loosened. Hence the professors are under obligations to show that they have broken none of their bonds. Their situation is by no means enviable; and their temptation is strong to impose upon themselves and the public, in endeavoring to reconcile any modifications of opinion, not with the word of God, and his anointed; but with the sacred writ of fallible, unanointed men. But this we pass by for the present, with the full belief that they were sincere in their original subscription to the creed, and that they are now sincere in their attempts to show that they have violated it in no essential particular, in nothing which constitutes its *substance.*

We shall confine ourselves, in the first place, to the historical part of the document.

It seems that while the more distant murmurs of dissatisfaction with the recent state of theological opinion at Yale College were unheeded, the belief expressed by one of the corporation, that "a departure has taken place from the articles of faith upon which the department was founded," was listened to, and his "misapprehensions were removed." The religious test it appears has never been essentially changed; the Saybrook Platform or the Assembly's Catechism having been regarded as the true interpreter of scripture. First, it was "general assent" that was required; then, subscription for "substance of doctrine," with an examination or additional creed; next, belief in "all the sentiments contained in the Assembly's Catechism," and renunciation of everything contrary thereto; and lastly, beginning with President Styles, assent to the Platform "for substance of doctrine" with certain modifications, while an avowed rejection of one of its doctrines, and an essential part of its ecclesiastical provisions, was overlooked by his examiners. President Dwight assented to the established creed in the same way, accompanied by a free conference with the corporation. The present Dwight Professor assented in like manner, and for the "satsfaction of the corporation" added a creed of his own, which, after affirming many things not contained in the scriptures, concludes with the acknowledgement of the scriptures as "the sufficient and only rule of faith and practice." It would have been well had he begun and ended with this brief creed concerning the sufficiency of the scriptures; especially do we say this with the more confidence, when we find the extraordinary concession, that, "if he had embraced every minute doctrine of the Confession, it would have been considered a decisive disqualification for the office."

Such is an abstract of the historical part of this document; and a precious history it is. At last it has come to this,—that an adherence to every doctrine of a creed, originally intened to be binding in all cases, is a disqualification for an office for which it was meant to be an indispensable qualification. In pursuing the subject we shall speak indiscriminately of the history and of the remarks of the Professors. If we mistake not it is one of the great arguments in favor of creeds, that they provide, by the insight of very wise and pious men, a security against the encroachments of heresy; a security which is not sufficiently obtained by an unqualified assent to the records of inspired truth. By the very fact of their establishment and permanency, all expectation of new light or different light is excluded. How are we to know that they who framed the creed regarded any of their doctrines as of "minor" importance? or if they made a distinction in their own minds, how are those who come after to find out which doctrine they regarded as the greater and which the less? It is very easy for men of this age to say that imputation, particular redemption, and man's want of power to perform good actions, are secondary or explanatory doctrines invented to complete a system—but do they believe that the inventors so regarded them? and if they did regard them as necessary to their system, were they not sacred in their eyes? The skilful artificers of a fabric intended to be enduring, may adjust the parts too nicely, to make it safe for those who come after, of a different school, to meddle with the work; to remove, here and there, parts which seem to be useless or unsuited to the structure. And what would not St Austin and Calvin and the whole host of puritans say, if they should revisit the earth, themselves unchanged, and find their great temple of Divine truth tottering in ruins; perchance the very key stone removed? It would afford them little consolation to tell them that they had erected it on mere philosophical principles, which were no longer approved; that such of the materials as were fit for the purpose should be used to erect a tower of fair proportions, of impregnable strength, and of perpetual durability.

If the same men had lived in this age they would doubtless see as clearly as we do the errors of antiquated systems; and thousands of this generation would see them more plainly, if they were not so circumstanced as to put their ingenuity to the rack, in order to reconcile their departure from a system, with the acknowledgment of its fundamental principles. This is an operation of timidity sufficiently servile. But the member of the corporation to whom we are indebted for the statement of the professors, was still more enslaved by fear. And what was it that removed the "misapprehensions" of that member? Not a belief that the Dwight Professor was orthodox according to the "Platform." There is no evidence that he was persuaded of this. His words are—"On the ground of explanations, given by the corporation, of what subscriptions to the Articles of Faith the laws of the College require, no charges are preferred against the Didactic Professor." It was therefore the latitude which the laws of the College allowed to the manner of assenting to the creed and to the understanding of it, that brought him to the cold withdrawal of the "Report which he laid before the corporation." If it were not so, we should think that some kind word would have escaped him, some gentle lenitive, to assuage the pain of which he was the cause or the occasion.

Notwithstanding what we have said thus far, in this cursory view of the operation of creeds, we rejoice in the evidence given in the history before us, that they are tending to become a dead letter. The religious formulary established at Yale College received a fatal blow from President Styles, in 1778. It still lingers, indeed, but it will never recover its disastrous vigor. President Styles was a man of great independence of mind and enlarged charity; and he had experienced within himself such revolutions of opinion that he could not indulge an overweening fondness for human contrivances. When he came to the presidency, he was well known to be heterodox (to use the popular language) on the subject of original sin. In the language of the "Statement"—"He had represented that the soul of man is created 'without stain', 'with no positive propensity to ill'; and that 'our impurity and moral defilement are altogether *consequential* upon our entrance in this world.' Human depravity he ascribed to an abuse 'of the natural principles of self-love, natural appetite, &c., which were in man in innocence.' All this is orthodox in our view, but radically opposed to the orthodoxy of Calvin, of the Assembly's Catechism, and of the Saybrook Platform. In this way Calvinism is shorn of all its splendor and glory, which proceed only from its consistency with itself, if we concede its first principles;—the same sort of consistency which belongs to the madman, who reasons acutely on the foundation of a false proposition or of fallacious premises. What then was President Styles to do? He was too good a man

> "To palter with us in a double sense;
> To keep the word of promise to our ear,
> And break it to our hope."

Having therefore openly rejected all that he did not believe to be scriptural, or philosophical, or consistent with religious freedom in ecclesiastical concerns, he gave his assent to what? To an expurgated confession of faith and system of ecclesiastical discipline.—"I do hereby give my assent to the Confession of Faith and Rules of Ecclesiastical Discipline agreed upon by the Churches of this State, in the year 1708." This is the form which has ever since been used; and President Styles having been allowed to make his own reservations to suit his own views, others may do the like and defend themselves against all theological polemics, under the same panoply with which President Dwight covered himself after he was inducted into office. His explanation to the officers elect, "who were called upon to give their assent to the Platform, was, that this assent was only "for *substance* of doctrine', without binding the conscience in minor points; and that he himself had not assented to it in any other way." The present Dwight Professor seems to us therefore to stand upon perfectly safe ground. He has his own philosophical views of the system of doctrine contained in the Platform, which, so far as it contains what are sometimes called the peculiar doctrines of the gospel, is all a philosophysing scheme, and might be cut up root and branch, and a good service would be done to christian truth by the experiment. We will not tax our resources as casuists in these matters so severely as to decide whether the Presidents and Professors of Yale College, from Dr Styles down to this time, and those also who elected them to their offices, can stand acquitted in *foro conscientiæ,* of all blame, in making the creed such a flexible written instrument. Could they have lawfully blotted it all out by a single stroke of the pen, they would have done worthily. But the alternative of adhering to its letter, or warping its spirit to suit the views of individuals, is one which we shall not discuss. We have not respect enough for human creeds to trouble ourselves about the matter, and trust that we shall never be exposed to a temptation strong enough to bring it home to our own conscience.

If we had time and space enough we would pass to the consideration of what the New Haven theological Professors call the primary doctrines of the reformation, considered as such. In regard to the secondary doctrines, a part of the same system, we leave them to be settled by those who are personally interested in the dispute. The main objection we have against the modern refinements is that they mar the system —for our whole admiration of Calvinism arises from the skill with which the system is contrived and knit together.

We cannot forbear adding one word concerning the metaphysical subtilties which the Professors in their statement are obliged to resort to, in order to reconcile their secondary doctrines with the primary or fundamental doctrines. Secondary though they may be, they are contested on both sides with all the earnestness which belongs to the defence and maintenance of all-important truth. The thesis or proposition of the New Haven Professors which has caused the most alarm among the orthodox divines of the old school, is that concerning human depravity. They maintain that there is no sin in man which is not his own act; a proposition which, it should seem, no reasonable man can doubt, unless his mind is bewildered in the mazes of theory and speculation. The difficulty of reconciling this doctrine with that of entire or total depravity, is one which at first appears insurmountable to a man of common sense and common observation, and one which brings great suspicion upon the doctrine among the old fashioned believers in original sin and total depravity. But the authors of the "Statement" have a way of satisfying their own minds, and that way is, if we understand the state of the controversy, by affirming, without proof from scripture, and against proof derived from human knowledge and experience, so far as such proof can be obtained,—that the first moral acts of the agent are sinful, and so continue to be, till he is regenerated. How they come to this result we cannot perceive; and if such a result is inevitable, we have yet to be enlightened upon the manner in which their theory vindicates the Creator from forming a race of agents so constituted, that they can act but in one way, and that the most hateful. What sort of *freedom* this is (and the Professors are pretty cautious about using the word) we must plead entire ignorance; nor, so far as we know, does the distinction of natural and moral ability throw any light upon the subject. This is a net in which we are not to be caught, but one in which those who endeavor to disentangle it, are caught often.

We must stop somewhere in our remarks upon this document, and perhaps we have already levied too heavy a tax upon our readers. We close with an assurance, to all concerned, that, whatever freedom we have shown in our remarks, we intend no imputation on the authors of the "Statement," or on any gentleman connected with Yale College, a College justly held in very high estimation; and for its officers, as well those who are personally known by us, as those known by us only from their reputation, we entertain great respect.

SEVENTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY. MAY 1834.

Besides the statistical accounts which show a very gratifying advancement of the Temperance cause, there is contained in this Report a great variety of high moral and religious considerations bearing upon temperance and abstinence, which may be regarded more or less directly as the hortatory part. Such are the effects of the use of ardent spirits respecting crimes; and the personal effects on health, intellect, and life, and on all the vast concerns of the soul. Such too are, indirectly, the opinions of Jurists and Statesmen upon legislative interference in regard to the traffic in ardent spirits; the right of which interferance has sometimes been called in question. It is maintained by some, that legislators have no authority to enact laws which bear upon the right of property or upon measures for gain, of any particular class of traders; that every man has the same right in his own property. True, if it does not interfere with the peace and happiness of his neighbors; if it is not the immediate or remote cause of nuisances, misery and crime. But if it be true, which must now be proved we think to every ones satisfaction, that the traffic in ardent spirits is the fountain from which all the evils of intemperance flow, evils of indescribable magnitude, extending to all the tenderest relations of life, can there be any doubt that legislators, as the protectors of public morals, have a right to regulate, limit, or interdict the traffic in any or all of its modes, as the case may require? We did not set out however to discuss these matters, but only to give a passing notice of the Report before us, which cannot be too widely circulated.

NEW ENGLAND SPECTATOR.

Proposals have been issued for publishing in this City "a Religious Family Newspaper, to be entitled the New England Spectator." It is to be "of an evangelical character, conducted on the voluntary principle, &c." The phrase "voluntary principle" may be used here in the technical sense in which it is now used in England, in the controversy of the dissenters against the alliance of Church and State; in which sense however it has nothing to do with our institutions. Or it may be explained by the annunciation which immediately follows, namely, "The Spectator is not designed to interfere with any existing paper." It is to be conducted on the voluntary principle in contradistinction to being forced upon the public to the injury of other papers. These however are mere conjectures to which we do not attach any particular value.

Book and Pamphlet Society.—The communication respecting the Book and Pamphlet Society in our last paper, was sent to us with the signature of "A Member of the Book and Pamphlet Society." We had declined publishing it without the name of Mr Bowen, the author, and understood that he consented that it should be published with his name annexed Mr Bowen it seems did not mean to be so understood. His consent was meant to be given only to the use of his name in case of any inquiry We regret our mistake. The communication inserted in the paper of today cannot we think provoke any further controversy.

NEW PUBLICATIONS.

Forgiveness of Sin. A Practical Exposition of Psalm cxxx. By John Owen D. D., sometime Vice Chancellor of the University of Oxford Abridged by Ebenezer Porter D. D. President of the Theological Seminary, Andover. Boston: Wm. Peirce. 1834.

Dr Porter, in his Preface to this "Abridgment" says,—"Perhaps an original work, of equal size would have cost me no more labor than I have bestowed on 'this.' And probably he would have written a much superior book upon the same topic. With all the labor which he has bestowed upon the work in the way of reduction, it is still full of what is commonly called prosing; and he who can read it without weariness, must have that patience in well doing, that needs not the discipline of instruction conveyed in such a diluted form, as that in which they are here found. There are here and there shining passages, and illustrations of some sprightliness of manner, but this is far from being the general character of the volume. Compared with the writings of John Milton and some others of that age, equally superior though he might be to those in learning the writings of Owen are vapid and tasteless; and except for the manifest piety that pervades them they would recommend themselves to few readers.

Life of Rev. Joseph Emerson, Pastor of the Third Congregational Church in Beverly, Mass. and subsequently Principal of a Female Seminary. By Rev. Ralph Emerson, Professor of Ecclesiastical History in the Theol. Sem. Andover, Mass. Boston: Crocker & Brewster. 1834.

The delineation of the character of Joseph Emerson by his brother, as we find it in this volume, is faithful as well as affectionate. We speak from knowledge for it was our happiness to form an acquaintance with the subject of this biography from his entrance in College, to cherish a sincere friendship for him, and to experience a like return, till he left this vicinity for Connecticut. And never was there a man more guileless and honest, we being the judge. He was even to the fault of bluntness, but without offence to those who knew how to appreciate his principles and motives. Those who differed from him on a great variety of subjects, in theories of morals and religion, on the comparative importance of different branches of art, science, or literature always found him, (we speak from experience) a generous opponent, an unalienated friend. Before the deep religious impressions which he received while at College and afterwards; as a teacher of young men; as a minister of the gospel; and lastly as an instructer of females, he was always ardent, and ingenious in honest, practical devices for accomplishing the greatest good. His enthusiasm led him sometimes to overrate the value of a particular branch of knowledge, and in the same proportion to depreciate the worth of others. But it was not perverseness or obstinacy; no one was ever more willing to retrace his steps; so that it happened with him in several instances, that what was paramount to day, was by and by superseded by some new object of transcendental consequence. We would not say that he was fickle, or wanting in perseverance, though he often grasped in too quick succession at too many things Perseverance he displayed in the pursuit of some things to a degree which could scarcely be surpassed We well remember his first efforts in music; what a study and toil it was for him to accomplish what came as naturally to many a shallow youth, as the ordinary movements of their bodies. It was unaccountable to us,—a subject, we remember occasionally of a little good natured raillery, by which however he was neither offended nor discouraged, but labored day after day with his base-viol and untractable voice, till he acquired sufficient skill to enjoy the triumph of overcoming difficulties, and of enlarging the devotional spirit inspired by sacred songs.

There is nothing in his character which surprises us but the constancy of his religious belief and the little deviations we find from the same uniform track. In every thing else his boldness of speculation was almost unlimited and his decisions were often prompt almost to rashness. As a philosopher his mind was of the skeptical cast; (we do not use the phrase in a bad sense) and he went forward as fearlessly in all theories of morals and intellectual science, as any man of his age. We well recollect his speculations upon a material and ideal world, and his declaration that he came to a satisfactory conviction of the truth of the doctrine of the Trinity with less difficulty than to the persuasion of the existence of a material world. This was after he had pursued his theological studies for a considerable time with Dr Emmons, if it were not at the close. This distinguished man had more influence upon his mind than any one else, produced, not by servile compliances, but by an exalted opinion of his profound Intellect.

Mr Emersons stability in the leading theological opinions which he held, was occasioned probably, in a great degree, by strong early impressions. But however the case may be, he was a devoted worshipper of truth, as he understood it, under a feeling of responsibility to the God of all truth, every where thoroughly manifested in public and in private—in word and in deed. Feeling this wide charity for Mr Emerson, with many others of a similar faith, we can easily pardon the narrow views which he and they have necessarily taken in regard to Harvard University, an institution as far removed from a sectarian spirit, as can be expected of any seminary of learning whose governors claim and value the right of private judgment in regard to their religious opinions. This is all we have to say upon this subject at present, and less we could not say under the circumstances of the case; the brother and biographer of our departed friend having given such needless prominence to the subject.

PERIODICALS.

We had intended to notice some of the periodicals on our table in the first paper of the present month; but they have been twice crowded out of our columns.

The Christian Examiner. September.

This number of the Examiner contains seven valuable articles besides the "Notices and Intelligence."

The first article is "One of a course of Lectures on the evidences of Christianity lately delivered before the Young men of the city of Boston." The object of the writer is to show—"First that the *existence* of those spiritual faculties and capacities which are assumed as the *foundation* of religion in the soul of man is attested and put beyond controversy by the *revelations of consciousness*. Secondly, that *religion in the soul*, consisting as it does of a manifestation and developement of these spiritual faculties and capacities, is as much *a reality in itself, and enters as essentially into our idea of a perfect man*, as the corresponding manifestation and developement of the reasoning faculties, a sense of justice, or the affections of sympathy and benevolence. Thirdly, that, from the acknowledged existence and reality of spiritual impressions or perceptions, we may and do assume *the existence and reality of the spiritual world*; just as, from the acknowledged existence and reality of sensible impressions or perceptions, we may and do assume the existence and reality of the sensible world."

These propositions are worth quoting, as a specimen of perfect logical precision and clearness, no less than for the truths conveyed, which must approve themselves to all minds not bewildered by universal skepticism; to every man except him who denies that there is any thing real, which is not an object of sight to the outward eye. It is sufficient for us to add, that the propositions are sustained by reasoning and illustrations worthy of their intrinsic truth and beauty.

The second article in the Examiner is a Review of "Sermons on the Principles of Morality, inculcated in the Holy Scriptures, in their application to the present condition of society. By W. J. Fox." These Sermons are spoken of by the Reviewer in terms of high commendation, which are fully verified by extracts.

The third article is entitled "Characteristics of modern Infidelity." The author traces the progress of infidelity "by marking its influence, and the means by which it attains its ascendency, over an individual mind." The minds of some men are so constituted that "they have no clear idea of what kind of evidence was necessary and possible in establishing the great truths of Christianity." Skeptics usually persuade themselves that they are very disinterested, that they have the same reasons to wish that the hopes held out by christianity are well founded, as believes have—and this is pleaded as well by those whose infidelity is the result of neglected education and early prejudices, as by those who are infidels in consequence of a sinful life. When they have arrived at that point of complacency in regard to interested views, the pride of opinion, of rising above vulgar prejudice, comes in, and at length vents itself in ridicule and scurrility, used as tests of truth. The author speaks of the "lofty tone" which infidelity has assumed, and of the objects of its attitude of offence; an offensive attitude taken more against the corruptions of christianity, the wars sanctioned under its name, the "tyranny of priestcraft," and the expense of Christian institutions, than against christianity itself, its origin and sanctions. These are among the principal weapons of the infidels now among us, as we learn from the writer; they do not depend much upon arguments derived from the conflicting opinions and sectarian denunciations of professed christians. The character of the Saviour is directly assailed; and they make use of carricatures of the real or supposed infirmities of Christians chiefly for amusement. Lastly the writer speaks of the proselyting spirit of infidelity, as it now exists among us, and the deplorable consequences that would ensue in all our civil and social relations if such sentiments as are avowed by its heralds, should gain the ascendency. This is a seasonable article, and deserving of very sober attention.

The "Review of the Essentials of Christianity," is written with great clearness and discrimination, and may be read with profit by Christians of all sects.

The fifth article contains a skilful analysis of Benjamin Constant's theory of religion, with the addition of remarks on religion and morality as a matter of sentiment in contradistinction to the understanding and logical deductions.

The next article is the third number of a series of essays, entitled Spirit of the Hebrew Scriptures. They are very creditable to the author.

The last Review, occasioned by a Sermon of Professor Palfrey, is upon Harvard College, showing, in a rapid and spirited manner, what has been done, what is doing, and what ought to be accomplished in regard to that institution.

To the present number of the Examiner are added "Notices and Intelligence."

I. An explanation from the reviewer of Hengstenberg on prophecies, (in the preceding number) in respect to some things in his Review, which had been misapprehended.

II. Notice of Turner's translation of Planck's "Introduction to sacred Philosophy and Interpretation."

III. Remarks on "the late Outrage of Charlestown. For the exposition of high moral principles as connected with religious and political institutions, in the direct baring of those principles upon the act reprobated, this essay falls behind nothing which we have seen upon the subject.

ECCLESIASTICAL.

Ordinations.

Mr Corbin Kidder was ordained as pastor of the Church in Saxonville, July 30. Introductory prayer by Rev. Mr Lee of Sherburne; Sermon by Rev. Mr Fairchild of South-Boston; Consecrating prayer by Rev. Mr Wilder of Concord; Charge to the Pastor by Rev. Mr Harding of Waltham; Fellowship of the Churches by Rev. Mr Paine of Holden; Concluding prayer by Rev. Mr Lewis of Reading.

On Wednesday Evening Sept. 3d Mr John Q. Day was ordained as an Evangelist in the Rev. Dr Nichols's Church at Portland. Sermon by Dr Nichols; Ordaining Prayer by Rev. Wm. Coe (Christian) of Portland; Charge by Rev. Mr Wells of Kennebunk; Right Hand of Fellowship by Rev. Mr Peabody of Portsmouth.

Mr Day's ministerial labors are to be, for some time to come, at Meadville, Pennsylvania.

The ordination of Mr Jennings took place 10th inst. in the First Baptist Church in Beverly. Invocation and Reading the Scriptures, by Rev. Mr Wayland, of Salem; Prayer, by Rev. Lucius Bolles, Jr. of Lynn; Sermon, by Rev. G. F Davis, of Hartford, Conn.; Relation of his Christian experience and call to the sacred office, by the candidate; Consecrating Prayer, by Rev. Mr Aldrich; Charge, by Rev. Mr Grosvenor; Address to the Church and Society, by Rev. Mr Holroyd; Fellowship by Rev. Mr Miller; Concluding Prayer by Rev. Mr Knight; Benediction, by the Pastor.

On the 9th inst. a Baptist Church was constituted at "Beverly Farms."

Mr John Whitney, a member of the Senior Class in the Theological Seminary, Andover, has accepted an invitation from the First Church and Society in Boxford, Mass. to become their Pastor. The ordination to be on Wednesday, Oct. 15th. Sermon by Rev. Thomas H. Skinner, D. D. Prof. of Sacred Rhetoric in the Theol. Sem. Andover.

A Mutual Council convened at North Bridgewater on the 4th inst. have decided in favor of the dismission of the Rev. William Thompson, in view of his appointment as Professor of Biblical Literature in the Theological Institute of Connecticut.

The fall term of the institute will open on the 15th. of October, at which time Mr Thompson will be inducted into office.

COLLEGIATE RECORD.

The following were the order of exercises at the anniversary of the Theological Seminary at Andover, Sept. 10.

Forenoon. — 1. Gen. 2: 17. The tree of knowledge of good and evil; S. Pratt, Reading. 2. Doctrinal preaching eminently proper in a revival of religion; A Spaulding, Jaffrey, N. H 3. Influence of Calvin on civil and religious liberty; C. Rockwell, Colebrook, Ct. 4. On the Monthly Concert; A. Grout, Pelham. 5. Inquiry respecting the meaning of Cor. 6: 2, 3; S. D Barton, Granby. 6. Preaching modified by the spirit of the age; D. E. Jewett, Guilford, N. H. 7. The faithful Pastor; T. Kidder, Waterford, Vt. 8. Love to God; J. J. Lawrence, N. Y. 9. Exposition of Rev. 6: 13; L. F. Laine, Loudon, N. H. 10. Deficiency of classical literature in the spirit of the gospel; C. Lord, Williamsburg 11. Augustine; I. T. Otis, Colchester, Ct. 12. Evil of Sin; H. Barrows, Rochester. 13. Does the word *yom*, in Gen. 1, mean the term of a natural day? J. Ballard, Templeton, Me. 14. Analogical Preaching; R. O. Dwight, Northampton. 15. Evils resulting from the frequent removal of ministers; W. R. Jewett, Gloucester, Ct. 16. On Holiness; G. Champion, Colchester, Ct. 17. How would the conversion of Palestine effect the interpretation of the Scriptures? H. Ballentine, Marion, Ohio. 18. Puritan Preaching; D. F. Richardson, Cornish, N. H. 19. Uniformity of the method of Providence in the spread of Christianity; N. Embour, Bridgport, Vt. 20. Source of lax theology; D. T. Smith, Newburyport. 21. On Hebrews 1: 14. The ministry of good angels; B. W. Smith, Monkton, Vt. 22. The religious attitude of Greece; N. Benjamin, Williamstown.

Afternoon. — 23. Influence of eminent piety on the eloquence of the pulpit, J Emery, Jr. Andover. 24. The true end of human and divine knowledge, the same; S. Sweetser, Newburyport. 25. Remarks on Isaiah 63: 1, 6. D. Cushman. Wiscassett Me. 26. Causes of inefficient preaching; J. Mc Intire, Oxford, Pa. 27. Agency of the Christian Preacher in the sinner's conversion; E. Jones, Waitsfield, Vt. 28. Agency of the Holy Spirit in the sinner's conversion; A. D. Smith, Weston, Vt. 29. Agency of the sinner in his own conversion; P. O. Powers, Phillipston. 30. Pious feeling as connected with pastoral duties; S. S. Howe, Shoreham, Vt. 31. The true test of pulpit eloquence. D. T. Kimball, Ipswich. 32. On 2 Peter 3: 10; 'The earth also, and the works that are therein shall be burnt up.' S. Hebard, Lebanon, N. H. 33. What bearing should the laws of interpretation have upon Christian theology? H. B. Hackett, Salisbury. 34. Is self-love the foundation of religion? H. A. Tracy, Lisbon, Ct. 35. Efficiency of voluntary associations; W. J. Breed, Taunton. 36. Revivals of religion in England; J. Whitney, Harvard.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MRS SARAH STODDARD FROTHINGHAM.

Died in Charlestown, Mrs Sarah Stoddard, wife of Henry K. Frothingham, aged 24.

We have a higher motive than the gratification of personal feelings, in paying this tribute to the memory of Mrs Frothingham. Memorials of the public and private virtues of the dead are profitable to the living. The principles of rectitude and piety which lead to the unaffected, faithful discharge of the duties devolving on the daughter, sister, wife or mother, are the same which actuate the good in whatever situation they may be placed. Those were the relations Mrs Frothingham was called to sustain, nor did her conduct in one, compel us to make any deductions from her merit in the other. Religion with her was not an idle form, but a living, active principle. She early became sensible to its claims, and submitted her whole life to its control. Her virtues were mild, unostentatious, unobstrusive, not seeking display, but manifesting themselves without effort, and without design, in the steady and habitual performance of those nameless, yet numberless acts of kindness, prompted by filial, maternal and Christian love.

The years of her pilgrimage here were few, yet the great object of life was accomplished. She had laid up for herself treasure in Heaven, and trusting in the mercy of a Heavenly Parent, she was enabled to meet death with unshaken confidence, unclouded hope. True she had much to live for—yet she was willing to relinquish all, at the call of Him, who knoweth what is best for us.

INTELLIGENCE.

DOMESTIC.

Vermont.—The Windsor Republican gives the following account of the relative strength of parties in the House of Representatives of Vermont. National whigs 71, Anti-masonic whigs 72, Jacksonmen 38, twelve members are represented as doubtful, and in nineteen towns no representatives were elected. The Council is composed of twelve members, none of whom are friends of the administration. The Republican states, that in joint ballot of the two branches of the Legislature, there will probably be an Anti-Jackson majority of more than one hundred.

We learn from the same source, that Mr. Slade of the 2d district is the only Representative to Congress elected. In the 1st Mr Hall, in the 4th Mr Allen, and in the 3d Mr. Everett, have pluralities. In the 5th, Mr. Fletcher, a Jackson man, has a plurality.

Maine Election.—It appears that Mr Dunlap, the present Governor is re-elected by a plurality over Mr Sprague of about 4000 votes. The Senate will consist of ten opponents of the national administration and fifteen adherents—all elected. Two representatives of Congress hostile to the administration are elected, and the contest in Washington and Hancock, the district now represented by Mr Jarvis, is still doubtful.

From the Salem Gazette.

Masonic Meeting.—A meeting of Freemasons of Essex county was held on Monday, pursuant to public notice, at the Topsfield Hotel, for the purpose of considering the expediency of adopting a similar course of measures in regard to the institution, with that already adopted in the counties of Worcester, Hampshire, Hampden and Franklin.

The meeting was called to order by Dr. Nath'l Peabody of Salem. Rev. Joseph B. Felt of Hamilton was chosen chairman, and Dr. Stephen Huse of Methuen, and Caleb Foote of Salem, secretaries.

The following named gentlemen were then appointed a committee to report resolutions expressive of the sense of the meeting:—Messrs. Henry Whipple, Joseph G. Sprague, Rufus Choate of Salem, John W. Proctor of Danvers, Asahel Huntington of Salem, John Davis of Methuen, Josiah Newhall of Lynn, Wm. Stevens and Wm. Ferson of Gloucester.

The meeting was addressed by several gentlemen, from whose statements it appeared that Masonry, in their respective quarters, had already been surrendered in point of fact, and formally with regard to some masonic bodies in Salem, Newburyport, Marblehead, Gloucester, &c.

The following resolutions, reported by the committee, were unanimously adopted:

Resolved, That we have observed with pleasure, the measures adopted by our masonic brethren in other parts of the Commonwealth, to allay the excitement at present existing in regard to Freemasonry, and cheerfully co-operate with them.

Resolved, That in the spirit, objects, and practical influences of the masonic institution, as it has existed within the sphere of our personal observation, there is nothing inconsistent with the religious and civil duties of its members; nothing dangerous to the order and security of society; and nothing adverse to the absolute supremacy of the law.

Resolved, That as a social and charitable association, it might still, to some purposes of utility, be perpetuated, had not a large portion of the community been induced to regard it as useless and dangerous; and had not the Legislature of this Commonwealth, by a recent law, passed with unprecedented unanimity, and partly by the votes of masons, declared that it shall not exist here beyond the lives of its present members, thus placing us in a new and unanticipated relation to the Government of Massachusetts.

Resolved, That while we regret that sentiment of apprehension and hostility, with which, to so great an extent, the Masonic Institution is regarded; and while we believe that it springs from erroneous views of the actual tendencies and genuine principles of Masonry; and while we know and feel that whether in the Lodge or out of the Lodge, our hearts turn to our country, the Constitution, and the Laws, with undivided love and entire obedience, we yet recognise the duty of respecting public opinion; of giving peace, by any sacrifice but the sacrifice of principle, to the public mind; of rescuing the Institution of Masonry, established originally for the best purposes, for the promotion of good will and brotherly love and charity, from becoming the means of strife and alienation; and of removing, so far as in us lies, the hindrance which prevents all good men from uniting their counsels and efforts to promote the general welfare; and that neither false pride, nor false fear, ought to deter us from this obvious and urgent duty.

Resolved, therefore, That in view of the state of public opinion, and of the law of the land, it is expedient that the Masonic Institution cease to exist; and to this end we recommend, that the several Lodges in this county surrender their Charters, and, after their concerns shall be closed, that their funds be disposed of according to the charitable uses for which they have been collected.

Resolved, That the editors of the various newspapers in the county of Essex be requested to copy these proceedings.

JOSEPH B. FELT, Chairman.
Stephen Huse, Caleb Foote, } Secretaries.

Examinations at Concord. — Wm. Young, Jr. of Woburn, and —— Wood, of this city, who have been imprisoned as participators in the burning of the Nunnery, were discharged on Friday last, the Grand Jury not finding bills against them. True bills have been returned against nine persons, implicated in the riot at the Nunnery, viz: Kelly, Buzzell, Buck, (State's evidence,) Pond, Mason, Parker, Marcy, Conant, and Blasdell. It is understood that the Grand Jury have been very thorough and persevering in their inquiries, and in addition to the witnesses originally summoned, others have been sent for from Lowell and other places. All the rest of the criminal business is postponed to the 29th inst. when the Court and Jury will resume their duties.

Providence Rail Road.—The Citizens' Line of Coaches between this city and Providence, is united with the train of cars on the Providence Rail Road, so that fourteen miles of the route, extending from Boston to Canton, are now travelled upon the rail road. We learn that on Saturday last, the passengers from New York, by this line, arrived in this city in 3 hours 35 minutes from the steam boat at Providence, and in 30 1-2 minutes from Canton. At the same rate of travelling, the distance from Providence to Boston will be traversed, when the rail road is completed, in an hour and a half.—*Ibid.*

Descension.—Mr Norcross made his "submarine descension" on Friday afternoon of last week, on the north side of the Western Avenue, before a crowd of about 2000 people. He left Braman's Bath at 5 P. M. in a boat with several of his friends, which was brought to about 200 yards west of the Bath. He then affixed to his head the apparatus, weighing 75 pounds, and resting upon his shoulders, with his India rubber dress attached. At half past 5, he descended where the water was nine feet deep, and walked the distance of a quarter of a mile, towing the boat; when he ascended and wished to know if the spectators were satisfied—if not, he would descend again. The unanimous reply was, "You have done well; we are satisfied." He then took off his apparatus and landed amid the hearty cheers of the multitude.—*M. N. Room.*

Coal Mine in Connecticut.—We learn that a coal mine has recently been discovered in the mountain near the village of Sandy Hook, in Newtown, which is believed to be inexhaustible. It is similar to the Lehigh coal, and good judges pronounce it fully equal to that article.—*Danbury Gaz.*

Conviction. — Abraham Prescott, who was tried last week at Concord, N. H. for the murder of Mrs Cochran, of Pembroke, has been found guilty by the Jury. The circumstances attending this affair, which were somewhat singular, were detailed several months ago. A few hours prior to the murder, Prescott entered the chamber of Mr and Mrs Cochran, at midnight, and wounded them severely with an axe. They were convinced, however, that, as he asserted, the act must have been done unconsciously, and that he was asleep at the time. No motive appeared to exist for the subsequent murder. The prisoner himself related the circumstances. An attempt was made to vindicate him by the plea of insanity, but without success.

Soon after the departure of the prisoner it was suggested that a motion would be made to have the verdict set aside, and a new trial granted. On Saturday morning the motion was made, supported by affidavits, that after the close of the trial on Thursday evening the jury took supper in the dining hall at the Eagle, attended by a servant, on Friday morning before they returned the verdict, some of them went into a barber's shop to get shaved, where persons were present, conversing upon the probable conviction of the prisoner. The council on both sides being unprepared for the discussion of the question, after consulting, the Court decided that the motion should be transferred for decision to the next December term of the Superior Court.

From Charleston and Savannah.—A violent gale commenced at Charleston on the 3d; but it does not appear that any material damage was done in the city or the harbor. At Georgetown several vessels were injured, and some were sunk. Much apprehension was entertained respecting the rice and cotton crops, from the rise of water in the streams. The storm was very severe in parts of N. Carolina.

At Savannah, on the 4th, 25 cases of cholera had been reported from the commencement on Weightman's plantation, and 8 deaths. On the 4th there was no death in the city, and on the 5th, one. A quarantine had been ordered by Gov. Hayne on all vessels arriving from that port.

The National Intelligencer of Saturday states that no "confirmation has yet reached this city of the reported engagement between the Pawnees and the Dragoons under Col. Dodge, nor has any official information even of the rumor of the fight been received. The rumor may be true, or it may be false; and, under all circumstances, seems to be as likely to be the one as the other."

Shocking Steamboat Accident.—A melancholy occurrence took place on board the steamer Lady of the Lake, Captain Nichols, early on the morning of Sunday, the 7th inst. Just as the boat was about leaving the Queen's wharf, at Quebec for Montreal, the boiler burst, and all the persons, eight in number, who occupied the middle cabin, were so sadly scalded as to survive but a few hours. Their names are, Wm. Ronaldson and Ellen his wife, their four children, Ellen, Archibald, Jane and Robert, Grace Purvis their servant, (all from Leith,) and Thomas Moffat, a child. It was proved, that the boiler was so much corroded as to be eaten half through; and although no criminal intent could be proved or imagined, yet such was the culpable negligence of the Captain and Engineer, that the coroner's jury levied a deodand of £50 upon the boiler. Mr. Ronaldson was a man in easy circumstances, and has a brother residing in Philadelphia. The engineer was intoxicated at the time of the accident. This was the first fatal accident that had occurred upon the St. Lawrence since the introduction of steam upon it, 23 years ago.

In conformity with law, two Faro Tables, two Roulette Wheels, and other machinery of certain gambling establishments at Richmond, Va. recently broken up, were *publicly burnt.*

Mr. Audubon.—A letter from this gentleman, dated London, states, that five subscribers for his great work have recently presented themselves in that city, and one in Germany. One of the former subscribers, Lord Kingsborough, has subscribed for a second copy. The Grand Duke of Tuscany is also a subscriber, at the instance of Marquis Charles Torrigiani of Florence, who visited the United States last year, and is well remembered by many of our citizens as an intelligent and accomplished traveller. It will be remembered that the cost of Mr. Audubon's work is of necessity very large, and it is gratifying to learn, that the subscription to it is advancing in Europe.—*Daily Adv.*

Fires.—On Saturday afternoon, soon after 1 o'clock, a fire took in the cellar of the three story building, No. 23, Water street, in which were a steam engine and a forge, and spread so rapidly, that Mr Timothy Claxton, mathematical instrument maker, who occupied the third story, was obliged to escape from the roof of the building. One of his apprentices, in making his escape by the stairway, was badly burnt. The interior of the building was nearly destroyed. The engine was owned by Mr James M. Pond, whose loss in it and in other valuable machinery is about $1000. He has no insurance. The engine continued during the fire to work at a tremendous rate, until it broke the crank, the cylinder, cross-head and conducting rod. Had it been possible to have stopped its operation, it would have sustained much less damage. Mr Daniel Reed, pattern maker, also occupied part of the building: his loss is inconsiderable. Mr Claxton's loss is probably $1000 to $1500: No insurance. The building was owned by the Boston Book and Paper Manufacturing Company, and was insured at the Manufacturers' office for $2000. The large building, next above, occupied as printing offices for the Morning Post, the Recorder, and Christian Register and as a book printing office, was for a time in great danger, and was somewhat injured in the third story. The type and a considerable quantity of sheet stock was removed to the other side of the building, and sustained considerable injury thereby. A large brick stable, adjoining the building burnt, was uninjured.

Sunday morning about 5 o'clock, fire was discovered in the building No. 188, Ann street, occupied by Mr Barnes as a clothing and jewelry shop and dwelling, which was burnt several months since. It was extinguished without much damage; insured at the Tremont office.

About a quarter before 7 o'clock, same morning, a fire took in the dwelling of Mr Horatio Snow, a two story wooden building in Spring street. It was caused by a stove pipe, communicating fire to the furring of a closet. This building was not much injured: but the roof of the adjoining one, owned and occupied by Mr Charles Moor, and his stock, were injured to the amount of nearly $500: no insurance.

Fire at Worcester.—The Woonsocket Falls Patriot states that the large dwelling house in Worcester near the Exchange Coffee House, occupied by Messrs. Andrew March and G. P. Rice, was destroyed by fire last Friday night, together with a bakery attached to it. The store, occupied by Messrs. Davis and Farnsworth, and Timothy Keith was saved, though in some degree injured. A barn in the rear of this store was consumed. The house of Mr Pool, in School street, also sustained some damage.

The Saw and Shingle Mills belonging to Jeremiah Cross, of Northfield, N. H. together with 150,000 shingles and much other lumber, was destroyed by fire on the night of the 15th ult. Total loss about $2000.

Destructive Fire—Wall street Church Burnt.—About half past 5 o'clock on Saturday afternoon, the elegant church in Wall street, known as the First Presbyterian Church, was discovered to be on fire, between the ceiling and the roof, the whole body of the roof was soon a mass of living fire, sending forth such volumes of flames as we scarcely ever witnessed. The fire now ascended the steeple, both from within and from without, the bell in the mean time being rung till the rope burnt off, and portions of the roof successively falling in, and passing through the ceiling into the body of the church. The steeple burned with more fury even than the roof. At length the bell, tumbled, through we know not how many floors, till it found a resting place.—The top of the cupola, which of course was first to take fire, remained but partially burnt when the timbers that supported it gave way, and down it came with a heavy crush into the body of the church. In the sequel, every part of the building that was combustible was destroyed, and the amount of timber and other woodwork employed in its construction was immense. The walls stand firm, being nearly or quite two feet thick, and also the stone-work of the tower, extending to the height of perhaps sixty feet. The dimensions of the building were 97 by 68. It was erected in 1810, on the site of a former edifice occupied by the same society, which was founded in 1719, and enlarged in 1748.

Antimasonic State Convention.—At the meeting of this convention, held last week, the Hon. William Jackson was elected President of the body, Stephen Whitney, Austin Flint, Christopher Webb and Nahum Hardy, Vice Presidents, and B. F. Hallett, Russell Jarvis and Heman Atwell, Secretaries. The number of delegates present, from 12 counties 364. On the third ballotting, Hon. John Bailey was nominated to be supported as a candidate for Governor, and Heman Lincoln, Esq. on the first ballotting, for Lieut. Governor. Heman Lincoln, Esq. having declined, Stephen Whitney, Esq. was nominated. This gentleman having also declined, Hon. George Odiorne of this city, received the unanimous vote of the Convention. Its session terminated on Thursday of last week.

The Convention of Workingmen at Northampton have nominated as their candidate for Governor, Hon. Samuel C. Allen of Northfield, and for Lieut. Governor, William W. Thompson, of Northampton.

The elections for city officers in Charleston, S. C. resulted in the entire success of the Nullifiers.

The Patriot (a Union paper) says, the result of this election was unexpected to us, and we believe to a large majority of the Union party. Let not our country friends be, however, disheartened. The Union party in this city are yet firm and erect. There were many causes in operation to produce this unlooked for result.

FOREIGN.

The Yazoo, arrived at New York from Havre, brought Paris dates to the 1st ult. No business of importance had been transacted by the Chamber of Deputies. It is stated by the Captain, that a rumor prevailed in Havre, at the time of his departure, of the assassination of Don Carlos.

Spain.—The N. Y. Journal of Commerce contains the speech, apparently delivered by the Queen Regent in person, at the opening of the Spanish Cortes on the 24th of July last. The Duke de Bayen, better known as General Castanos, has been elected President of the Chamber of Peers. Nothing but formal business was transacted by the Cortes on the 25th. The capital was splendidly illuminated on the preceding evening.

On the nights of July 23d and 24th, a number of persons were arrested, in consequence of the discovery of a conspiracy, in which they were understood to have taken part, for the subversion of the Government. Among them were the Duke of Saragossa, Gen. Llanos, Alexander O'Donnell, and Juan Van Helen. The details of the plan are not given, but it is stated, in royal order, that evidence of the guilt of these individuals was found upon their persons.

Daily Advertiser.

The following is a part of the speech of the Queen Regent, referred to above.

Illustrious Peers and Deputies of the Realm:

On finding myself this day in the midst of you, the first impulse of my heart, after taking the oath prescribed by the fundamental laws of the Monarchy, as Queen Regent, is to manifest to you the sentiments that animate me, and the gratitude which I render to Divine Providence for having granted my desires.

Closely to unite the Throne of my illustrious daughter with the rights of the nation, by giving to both as a common basis the ancient institutions of these realms, which are so distinguished for prosperity and glory—such is the noble object which I have proposed to myself, and of which there cannot be a more public testimony than that of seeing you assembled within these walls.

But notwithstanding the satisfaction which I feel on this account, it is grievous that this august act is celebrated in the midst of the calamity which afflicts various Provinces of the Monarchy, and which have extended its ravages to this capital. Still more painful is it, if possible, that during the terror caused by the sudden appearance of the plague, which in other countries has likewise given rise to lamentable disturbances, crimes have been committed of a nature so uncongenial to the noble and heroic character of the Spanish people, that they cannot be called to mind without the deepest indignation. The laws will punish these flagrant outrages; yet could I believe your co-operation necessary to prevent their repetition under any pretext, I would confidently claim it: for it is a matter which respects the defence of the very basis of society.—the maintenance of public order, and the protection of the lives and property of individuals.

It also causes me pain, that the first important subject which is to be presented for your deliberation, should the course be pursued by an ill-advised Prince, who even during the life of the King, his brother began to give tokens of his ambitious designs and who, since the death of my august husband, has attempted by means of civil war, to snatch the sceptre from its legitimate heir.

Immemorial custom and the ancient fundamental laws of the Monarchy, the practice observed in similar cases, impartiality, justice, every thing imposed upon me the duty of submitting to you a subject of such momentous interest. But even were I able to waive so sacred an obligation, as guardian of the rights of my illustrious daughter,—I could not and ought not to forget, that the present tranquillity and future destiny of these realms depends perhaps upon the decision you make. It will be worthy of you; and the nation awaits it calmly.

Not content with promoting rebellion by operating within the kingdom to which he belonged, that Prince fanned the flame of civil war from a neighboring State, and even attempted to enter with an armed force from that frontier.—Under these circumstances the duty of self-defence dictated these energetic measures which were demanded alike by justice, policy, and the honor of the nation. The Spanish troops entered Portugal, not to infringe the independence of a foreign State, but to defend our own rights; in the course of a few days, the contest was brought to a termination, and the two Princes who disturbed by their presence the tranquility of the Peninsula, found themselves banished from its territory; a fresh illustration and warning, which points to the issue of every such mad attempt

The remainder of the Speech is upon Foreign Relations, and the internal policy of the Spanish Kingdom.

The friends of Lord Grey are promoting a private subscription of 2,000*l.*, to enable them to present Lady Grey with a statue of the Noble Earl. The name of the Duke of Richmond is associated with that of the Duke of Sutherland, Lord Ebrington, Mr Denison, and Lord Holland, in this task of devotion to a distinguished statesman.

The Earl of Oxford has paid all his creditors. The estates have been at nurse for a quarter of a century, and during that long period his Lordship has been in seclusion. Heywood Hall, a romantic place in the midst of a wood, has been his dwelling.

The Journal de Louvain, in Belgium, states that there is in that neighborhood a new French saint, who is passing forty days without taking food, in imitation of the fasting of Jesus Christ. She has already reached the 38th day, and all the population is flocking to see the prodigy.

Five Prussian Lutheran divines lately arrived in Amsterdam, to proceed, three of them to the coast of South Africa, and the two others to Borneo, in Asia, to preach the Gospel to the infidel tribes.

The Inquisition in Spain.—The Inquisition, which had already been suppressed, *de facto*, is suppressed *de jure* by the following decree:—"Art. 1. The Tribunal of the Inquisition is definitively suppressed.—Art. 2. The property, income, and other goods belonging to this institution are to be applied to the payment of the public debt. Art. 3. The produce of the 101 cannonships dependent upon the Inquisition are to be applied to the same purpose. Art. 4. The employees attached to this Tribunal and its dependencies, who possess ecclesiastical prebends, or civil employments in remuneration, shall have no right to receive their emoluments from the funds of the said Tribunal. Art. 5. All the other employees are to receive the amount of the salaries from the Sinking Fund, until have been otherwise provided for.—*Nat. Intel.*

Oaths. A report has been made to Parliament on the subject of the expediency of substituting declarations, in lieu of many of the oaths, now required by law to be administered and taken. The committee declare, that the practice of administering the latter on trivial occasions tends materially to diminish the respect paid to their sanctions, and the public reverence for the solemnity of their obligation: that recourse ought never to be had to them where it can safely be dispensed with; and never, where the purpose for which it is employed is not sufficiently important to warrant an appeal to the Deity. They therefore propose, that the Lords of the Treasury, in all matters not of a judicial nature, as well as the Universities, and other Corporations, shall be empowered to direct the substitution of a declaration for an oath; that no accounts shall be henceforward required to be verified by oath; and that the legal penalties attached to perjury shall be in future incurred by false declarations, thus substituted.

Boston Daily Advertizer.

Literary Information. Mr Campbell has received $2000 for his copy right of the life of Mrs. Siddons, and Allan Cunningham $3000 for his life of Burns. The London Observer of the 27th of July says, *Familiar Anecdotes of Sir Walter Scott*, will shortly appear in England, and that they contained some extraordinary statements respecting the private opinions of Sir Walter.

Monument to the Memory of Canning.—In addition to the bronze collossal figure erected about two years ago in the enclosure fronting Palace-yard, a beautiful marble statue of this distinguished individual, by Chantrey, has just been erected in Westminster Abbey, the expense of both being defrayed by a public Subscription, which was raised for the purpose among his friends and admirers, at the time of his decease, and which amounted to upwards of £11,002.

MARRIAGES.

In this city, on Wednesday evening, 10th inst, by Rev. Mr Young, Mr Benjamin H. Reed, of Worcester. to Mrs Elizabeth Anna Tewksbury, of this city.

By the Rev. Mr Robbins, Mr George P. Richardson, Jr. to Miss Mary Lincoln.

By Rev. Mr Ripley, Mr Daniel G. Ball to Miss Mary Foye.

In Brunswick, Me., 9th inst., Mr Thomas Gray, Jr. M. D. of Boston, to Miss Mary Turrell Fales.

DEATHS.

In Hatfield, Aug 31, widow Lois Dickinson, relict of Mr Daniel Dickinson, aged 91 years and some months—the oldest person in the town.

In Lancaster, on Thursday afternoon last, Mrs. Ann Lee, of this city, 60.

In Brookline on the 20th inst. Mr Samuel Hammond of this city.

BOOK AND JOB PRINTING.

I. R. BUTTS has removed from School street to No. 14 Water street, corner of Devonshire street, where he is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

ILLY, WAIT & CO. 121 Washington street, (continue to re-publish) those valuable Periodicals The Edinburgh Review, at $5 a year; and The Quarterly Review, (London) at $5 a year.

These well-known Periodicals continue to be distinguished by the extraordinary power, the boldness and originality of thought, and depth of learning, which has so long commanded the admiration of the literary world. They are acknowledged to be the most interesting of all European Periodical Works; nothing that is valuable in politics, in science, or in general literature, escapes their notice. No periodical works have ever attempted the vast range which they take of human affairs; nor can any legislator, philosopher or scholar, entirely neglect them, without feeling the inconvenience attending this deficiency.

Their commanding superiority over the periodical literature of the times, which is here to-day, and gone to-morrow, may be attributed not alone to the immediate and powerful interest which they excite, but to their great literary, scientific, and political value, which gives them a permanent, and in some cases an almost indispensable importance, to the scholar and the statesman.

☞ When a personal arrangement cannot be made with the publishers or an agent, any gentleman may receive the numbers of either Review by mail, on remitting by post, one year's subscription ($5) for the same; or ($10) if both are wanted.

ROBINSON'S Harmony of the Gospels, in Greek; with Newcome's Notes. By E. Robinson D. D.

Also, Stuart's Grammar of the New Testament Dialect.

Just received by RUSSELL, ODIORNE & CO.

sept 20

DABNEY'S HYMNS.

THE Cambridge Selection of Hymns and Psalms, for sale at a very reduced price, by

sept 20 RUSSELL, ODIORNE & CO.

FOR sale at this Office, a first rate Washington Press, Medium size.

MR ABBOTT'S LECTURE.

THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.

It forms a duodecimo pamphlet of sixteen pages and is afforded at the above low price, for the purpose of distribution. sept 13

QUARTERLY REVIEW.

THIS day published by LILLY, WAIT & Co. the Quarterly Review, No. CII.

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Art. I.—Letters and Essays, in Prose and Verse.

II.—Geschichte der Hohenstaufen und ihrer Zeit. Von Fredrich von Raumer.

III.—Autobiography of Sir Egerton Brydges, Bart; per legem terræ Lord Chandos of Sudeley, &c. &c.

IV.—Philip van Artevelde; a Dramatic Romance, in Two Parts. By Henry Taylor, Esq.

V.—Souvenirs de la Marquise de Crepui 1710 a 1800

VI.—The Dispatches of Field-Marshal the Duke of Wellington, K. G., during his various Campaigns in India, Denmark, Portugal, Spain, the Low Countries, and France, from 1799 to 1818. Compiled, from official and authentic Documents, by Lieut-Colonel Gurwood, Esquire to his Grace as Knight of the Bath.

VII.—Italy; with Sketches of Spain and Portugal. In a Series of Letters written during a Residence in those Countries. By William Beckford, Esq., Author of 'Vathek."

VIII.—Excursions in the North of Europe, through parts of Russia, Finland, Sweden, Denmark, and Norway, in the years 1830 and 1833. By John Barrow, junior.

IX.—Journal of Three Voyages along the Coast of China, in 1831, 1832, and 1833; with Notices of Siam, Corea, and the Loo-Choo Islands. By Charles Gutzlaff.

X.—1. Helen; a Tale. By Maria Edgeworth. 2. Ayesha, the Maid of Kars. By the Author of 'Zohrab,' 'Hajji Baba,' &c.

XI.—History of the Revolution in England in 1688. By the Right Honourable Sir James Mackintosh. sept 13

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust,

POETRY.

The following Hymn to the Creator was composed, with appropriate music, by the present Lord Chancellor. As his Lordship can sing so well the perfections of "Nature's Sire Divine," in whom we live and move and have our being, we should rejoice to find him tuning his harp to the still higher descant of the inestimable love of God in the redemption of the world by our Lord Jesus Christ—without which, if Scripture be true, the ineffable Creator is but "a consuming fire."—*London Christian Observer.*

HYMN TO THE CREATOR.

"There is a God," all nature cries:
A thousand tongues proclaim
His arm almighty, mind all wise,
And bid each voice in chorus rise
To magnify His name.

Thy name, great Nature's Sire divine,
Assiduous we adore;
Rejecting Godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.

Yon countless worlds in boundless space—
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circlet studs the face
Of that enamelled flower.

But Thou too mad'st that floweret gay
To glitter in the dawn:
The hand that fired the lamp of day,
The blazing comet launched away,
Painted the velvet lawn.

As falls a sparrow to the ground,
Obedient to thy will,
By the same law those globes wheel round,
Each drawing each, yet all still found
In one eternal system bound
One order to fulfill.

[From the Downing Gazette.]

A SIMILE.

I saw a tender flow'ret bend,
Beneath the sweeping blast,
The frail stem like an aspen shook,
As the wild wind o'er it passed—
But soon the storm had passed away,
And the air was warm and bright,
And the flow'ret raised its drooping head,
More lovely to the sight.
The soft wind dried the drops away,
That on its petals gleamed,
And round the flow'ret's hallowed spot
The air more balmy seemed.

Thus, though around the Christian's path
May gather many a storm,
He humbly bows to him who said,
"Be still," and all was calm.
And all that tries the spirit's faith,
But lifts it nearer heaven,
Spreads radiant hues of love around,
More blest for having striven.

MISCELLANEOUS.

ENGLISH CHARITABLE INSTITUTIONS, SINCE THE DISSOLUTION OF MONASTERIES.

It may readily be perceived that the breaking up of the monasteries and the hospitals connected with them must have occasioned the outpouring of a flood of paupers who had been supported not by labor, but by those funds which were now devoted mainly to other purposes. No mode of relieving the indigent could be devised more effectually to add to the evils of poverty than the charity of convents. The persons let loose from these old establishments, however free from disease, were in a manner incapable of labor, and helpless; they would naturally be more inclined to beg than to work. The poor in England during the sixteenth century increased to an alarming extent; the country was filled with idlers and vagrants; till at length poor laws which had been made in the reign of Henry VIII and Edward VI and which were neither compulsory nor effectual as remedies—but slightly palliative only, were finally reduced to a system in the reign of Elizabeth. Some have ascribed the increase of pauperism in England during the 16th century, not merely, perhaps not so much, to the dissolution of monasteries, as to the discovery of America, and the consequent depreciation of the precious metals. But the first of these causes sufficiently accounts for the fact. "Upon the total dissolution of the monasteries," says Blackstone, "the inconvenience of thus encouraging the poor in habits of idleness and beggary who had been accustomed to partake of the alms daily distributed at the gates of religious houses, was gradually felt throughout the kingdom; and abundance of statutes were made in the reigns of Henry VIII, Edward VI, and Elizabeth, for this purpose. These poor were principally of two sorts: viz. Sick and impotent, and therefore unable to work:—idle and sturdy, and therefore able but not willing to engage in any honest employment. To provide in some measure, for both of these, in and about the metropolis, Edward VI founded three royal hospitals—Christ's and St Thomas's for the relief of the impotent through infancy or sickness; and Bridewell for the punishment and employment of the vigorous and idle. But these were found insufficient for the whole kingdom,—and at length by statute 43d Eliz. overseers of the poor were appointed in every parish."

The statute of Elizabeth seems to have been devised with equal wisdom and humanity. The two great objects were 1st. To relieve the infirm poor only; and 2d. To find employment for such as were able to work, particularly by providing materials to employ their hands in the towns and parochial districts to which they belonged, instead of crowding them into a common work-house. But like all human laws, however wise and humane,—the poor laws of England have been imperfectly administered and abused; and though they seemed to promise every thing for improving the moral condition, and promoting the industry and consequently the happiness of the poor—they have failed to accomplish these purposes, and have become a subject of uneasiness and complaint, calling for remedial measures, but full of difficulties. No effectual method has yet been devised to *prevent* poverty—a great portion of it in England has proceeded from the ale-houses, as we know it has in this country from dram-shops. The generation now coming upon the stage will we trust witness the good results of the efforts now making through our land in the cause of temperance, in diminishing pauperism. In these efforts we are greatly in an advance of our parent country.

The poor laws of England were introduced into New-England perhaps prematurely. But whether we should have done better without any legal provision for the poor is a matter of speculative reasoning; whereas experiment is the only infallible test. Separate from the effects of those vices which occasion a very large portion to become the tenants of our poor-houses, pauperism has not been a very alarming evil among us; and how far compulsory provision for the poor encourages those vices, by furnishing a refuge for the persons who are ruined by them, we should decide with great caution. If the improvident, the worthless and abandoned when they are admonished that penury and misery await them, reply that the town is obliged to maintain them, yet very few, probably, make the reply with serious expectation that such will be their destiny. And suppose that they now expect to avail themselves of public charity as a right, or actually claim it as such, would they not, if public charity should cease set up similar claims to relief from their prosperous neighbors?—founded as they would say in justice and humanity. If we aim to check improvidence and vice which lead to poverty, we must use preventive means; and if, after all, a few, as will always be the case, must be supported by the many, yet, if we make our poor-houses houses of industry, as we ought to make them (and have made them in some places) may they not be productive of greater good to society, and better accomplish the purposes of humanity than private, voluntary, and promiscuous charity?

I have said nothing of the state of charitable institutions on the continent of Europe, since the reformation. In the catholic countries the evils remain, such as I have partially described, in regard to monastic institutions. Their purposes however, and those of the infirmaries connected with them, are answered to a certain degree as houses of charity. But notwithstanding all that it costs catholics for these resorts of indolence and infirmity, vagrant beggars are vastly more numerous in catholic than in protestant countries. This difference is said to be remarkably striking between the different governments of Germany; and in Swizerland, also,—in which some of the popish cantons exhibit a great contrast to the Protestant cantons, where extreme poverty and beggary are very rare.

I will give one instance in Germany, namely the Catholic circle of Bavaria, as it was more than 40 years ago. Count Rumford, a native of Woburn, in this vicinity, whose original name was Benjamin Thompson, was for some years previous to 1790 in the service of the Elector of Bavaria arranging his military affairs. The prevalence of mendicity as it is minutely described by Rumford, at that time, is almost incredible. Not less than one in twenty out of a population of 60,500 in the city of Munich were unfortunate beggars. They levied contributions upon every body not excepting butchers, bakers, brewers, and keepers of eating houses and ale houses—and so lawless were they in acts of plunder that it was unsafe to refuse their demands. Fruitless attempts had previously been made, to remedy or diminish the evil. Rumford was siezed with a strong desire to put an end to it, moved no less by the real miseries of the beggars than by the inconvenience and distress which they inflicted on the inhabitants. Having procured the approbation of the Elector to his plan, and his orders for executing it, on the 1st of January 1790, he proceeded to take up all the beggars that appeared in the streets of Munich. He chose Newyear's day because, according to custom it was a day peculiarly set apart for giving alms, and the beggars would swarm. By the aid of military stations in different streets Rumford, accompanied by the chief magistrate,—and the several field officers accompanied by an inferior magistrate, cleared the town so thoroughly of beggars, *in less than an hour*, that not one was to be found in the streets. They were conducted to the town hall, where their names were registered, and then they were dismissed to their own lodgings, with directions to repair to the newly erected military work house where they would find warm rooms, a warm dinner every day, and work for all those who were in a condition to labor. They were also promised such a weekly allowance of money as should be necessary. They had been told when first arrested, that begging would no longer be permitted in Munich.

Those who understood any particular kind of work were employed accordingly. By far the greatest portion knew no other business but the art of begging, but were gradually trained to manufacturing employments, and though at first their labor was worse than wasted, except for labor's sake, yet they were gradually trained so as to become skilful and profitable workmen and women. But if we can judge of the economy of the diet from the fact asserted by Rumford that a dinner could be cooked at the establishment, for a thousand persons, at the expense only of 4 1-2 penny for fuel, the household could be furnished at small expense. Rumford gives many interesting details concerning the establishment in his Essays published at London more than five years after its commencement. I can only subjoin a single reflection of Rumford descriptive of his own feelings from the happy result of his exertions. The exquisite delight "he says, "which a sensible mind must feel upon seeing many hundreds of wretched beings awaken from a state of misery and inactivity, as from a dream; and applying themselves with cheerfulness to the employments of useful industry,—upon seeing the first dawn of placid content break upon a countenance covered with habitual gloom and furrowed and distorted by misery;—this is easier to be conceived than described."

I cannot close without mentioning some of the charitable institutions of recent times which are recommended by their humanity no less than their novelty and ingenuity.

In 1767 a society was founded at Amsterdam which offered premiums to those who should save the life of a citizen in danger of perishing by water. The society proposed also from time to time, to publish the treatment and method of recovering those whose vital functions were suspended by drowning. The institution was encouraged through the United Provinces and the example was followed in various parts of the continent. A similar institution was formed in London in 1774; afterwards called the Humane Society, a society which at different times has spared no pains to extent the best methods of treating those in whom life is apparently extinct by drowning. The Massachusetts Humane Society was founded about the year 1790, and has generously and faithfully pursued the same course as that of London. Hundreds have been revived by the instrumentality of such bounties who were to all appearance lifeless, and who would before the existence of these societies have been consigned to the mansions of the dead.

Another remarkable charity is that for the instruction of those who are born deaf and who are consequently dumb; or of those who have become deaf in early infancy, before they have learned to speak. The first attempt, of which I find an account, to impart instructions to these persons, was made in Spain by a Benedictine Monk, about the close of the sixteenth century. This was followed by other individual experiments in the same country, with printed accounts of the methods employed and of the success with which they were attended. During the 17th century some ingenious and learned men in England, at different times, proceeded from speculation to experiment, in this benevolent work, and published account of the results which followed. But the subject did not become one of great notoriety till the close of the last century. In 1792 an asylum was instituted in London for the support and education of the deaf and dumb children of the poor. The Abbe De L'Epee and the Abbe Sicard soon after published their systems—founded on long experience. That of Sicard was printed in the year 1800 and that of L'Epee not long before. These works excited every where great interest in the subject, and it was not many years, (I do not remember the year) before the system was introduced into this country and an Asylum instituted at Hartford under the instruction of Mr Gallaudet as principal. We all know with what dexterity the pupils of Hartford school have learned to communicate with each other upon common and sensible objects by signs and gestures—how they have been taught to read and write and to employ their thoughts upon the great subjects of intellectual philosophy morality and religion; and what remarkable acuteness and wide views some of the pupils have manifested.

Attempts have been made at different times to teach the deaf and dumb to speak, under the belief (of which we have no reason to doubt) that their organs of speech are perfect. But the success has not been such as to reward the great efforts necessary for the purpose. How man, or woman either, first learned to talk, is a problem difficult enough. But one who has never heard a sound, and who consequently has no conception of it would never be made to utter agreeable articulate sounds which depend upon imitation.

One more remarkable public charity which I barely mention is that for the support and instruction of the blind. Many marvellous stories are told of the acquirements of individuals in literature and science, who were blind from their early infancy. But blindness with poverty has usually been a cheerless and listless state. The first systematic plan for the instruction and employment of the blind is said to be that proposed by Hauy in an "Essay on the education of the blind," printed at Paris, 1786. The object of this plan was to teach the blind to read by means of books in which the letters may be traced by the sense of feeling—a sense which becomes very perfect in the blind. By similar means they are taught various arts and sciences. But it is unnecessary for me to dwell on a subject which has excited and is still exciting great interest in our community. A more affecting spectacle can hardly be conceived, than that of a school of blind children and youth, reading with their fingers, so to speak,—and tracing demonstrations in geometry, places on maps &c. in the same way—and more cheerful in their studies and labors than those are whose eyes are apt to cause their thoughts to wander. To compensate for the want of sight the other senses seem more eagerly to drink in knowledge and pleasure—the pleasure above all of music.

I have thus glanced at some cheering views of humanity—as exhibited in charitable and benevolent institutions, a subject for volumes instead of an essay for an hour. I have spoken of some of its triumph. It has not, indeed, by miracles—it has not really and literally like the Saviour of men, the pattern of all goodness—but it has by substitution,—by such means as God has given to man,—fed the poor,—caused the impotent to be made whole, the lame to walk,—life almost extinguished to rekindle,—the deaf to hear, the dumb to speak, and the blind to see.—*Anonymous.*

NO RELIGIOUS TESTS, IN FIXING PROFESSIONAL MERIT.

We shall endeavor carefully to avoid all the floating religious gossip which salutes our ears, or comes to us from the press. But the following genuine record presents such an unworthy example of the interference of religion with secular pursuits, calculated to widen the breach between different sects, and to promote a schismatical spirit reaching the walks of common humanity, that we are free to bear our testimony against it. The comments with which the facts are accompanied, in the valuable Journal from which the piece is selected, render any remarks of ours needless.

Never before have we known or heard of a printed handbill being deposited in all the pews of a church, signed officially by two of the Deacons, and submitting it to the worshippers, as a religious duty, to give their patronage to a certain physician, for the reason that he is a sectarian religionist, and that if he can get a sufficient compensation in this way guaranteed to him beforehand, he will connect himself with their church and society.

Such, however, appears to have been the case with a circular, of which the following is an exact copy.

'Intrusting, as we necessarily do, our lives and the lives of our children in the hands of our Family Physician, we deem it important that he should be a man of *piety:* especially as his opinions, on subjects disconnected with his profession, will be likely to have great weight with our children.

'We have, therefore, thought it our duty to invite Dr Kitridge to connect himself with our Church and Society. As, however, his continuance among us will depend upon the amount of patronage he receives, it is thought desirable to ascertain what families and individuals are willing to employ him. He stands high as a physician and christian. His testimonials from New Hampshire, where he practised *sixteen years*, are of the first order.

'Will you be kind enough to inform either of the subscribers, within a fortnight, what you may consider your duty to be in regard to this matter.

'JOHN GULLIVER,
'CHARLES SCUDDER, } *Deacons.*

'*Boston, March 8th*, 1834.'

If the only object of this extraordinary document had been to aid a worthy young physician in securing a deserved notoriety, the motive would have imparted a redeeming principle to the act, and in a great measure disarmed criticism, however objectionable the spirit and execution of the measure. But such a benevolent purpose might have been answered without the ungracious publicity attending an appeal to the church. The two gentlemen had only to recommend their protege among their personal friends, and employ him themselves in example of the charitable duty they had undertaken to inculcate. We are not a little surprised, however, to find that the piety of the gentleman recommended has not been a passport to the family of either of the certifying Deacons, and that for their own personal illnesses they both continue to seek advice from other persons.

We need not, however, go beyond the first sentence in the circular to find another purpose clearly disclosed, which is quite as discreditable, as the one just referred to would be praiseworthy in the Deacons. No one can read that, keeping in mind the sectarian tactics and technicals of the day, without coming to this understanding of it. 'Whereas, the unreserved and confidential intercourse to which the physician is necessarily admitted, affords many excellent opportunities to make or perpetrate religious impressions; and, whereas, we have found Dr Kittridge to be a man of *piety*, i. e. to profess the same religious opinions and feelings which we hold, and wish to propagate, nothing can be more desirable than that the society should support him as a physician, while the church has the advantage of his domiciliary visitations as an exhorter and propagandist.' Herein is the whole vice and mischief of the transaction we are considering, that, although something is said in the circular, respecting the gentleman's medical character in a distant place, his strongest claim for patronage there presented is his *piety*, which every one knows in this place means *orthodoxy*, and his supposed readiness to abuse the privileges of his profession to the unworthy purposes of sectarianism. No man should be trusted as a physician, or in any other capacity, who does not maintain a character of integrity and honor; but beyond this, his claims for patronage should be made to rest altogether on scientific attainments, habits of faithful observation, and of kind attention to the sick.

How absurd, to make orthodoxy or heterodoxy a better passport to medical emoluments than physiological science—punctuality at the conventicle, than perseverance in the dissecting room,—the study of Dr Watts, and the Missionary Herald, than of John Hunter and the Medical Magazine.

Such a method of determining the qualifications of physicians, if generally introduced, would put a stop to all improvement in their art, by removing the principal stimulus to study and investigation. Nor would its effects be less unfavorable to their moral, than their medical character. What a temptation to hypocrisy, in the first instance—to mould opinions to that form in which faith and thrift will be most likely to be associated, and afterward to sanctimonious demeanor, cant and undignified proselytism, all which tend to make a man despise himself, and to undermine every noble quality of character.

Sectarianism has, in our day, assumed a new and very mischievous trait of conduct. Formerly, however obstinate and bitter, its influence was observed only in ecclesiastical affairs, or what are denominated 'spiritual concerns.' But now it has entered the circle of secular affairs, with the absurd and wicked intention of regulating alike the civil, social and domestic arrangements of life by the application of religious tests, and inducing among the various religious denominations of our community, the same narrow and antisocial relation which formerly existed between the Jews and Sarmaritans.

The transaction which has occasioned these comments is a bold manifestation of this design, and we would further improve the opportunity it presents, by exhorting our brethren of the Medical profession to resist and discountenance the introduction of the exclusive system into their department of duty. All men should be *religious:* but as few as possible *religionists.* All the duties and relations of life should be hallowed by the *spirit* of religion; but most of them are only encumbered and they are too often disfigured by its *offices* and *forms.* For these, as for every thing else, there are 'times and seasons,' and appointed functionaries, which good taste, as well as scripture precept, admonish us to respect.

Physicians have now delivered themselves from the reproach of infidelity which was but lately attached to the profession,—let them not incur that of bigotry and exclusiveness, which is surely but little if at all preferable. And, especially, let them eschew the suspicion of hypocrisy, which will always be entertained when men are observed to make their religious opinions a means of worldly thrift and pecuniary emolument.

But rather let them add to their *faith* that *charity* which all the experiences and offices of their profession so affectingly inculcate, and do all in their power to encourage and expand the fraternal sympathies of their race, which the spirit and operations of sectarianism are attempting to chill and contract.

We had intended to add a word or two of special advice to the Doctor and his Deacons; but time and the prescribed limits of our pages, compel us to be content at present with having offered our readers the perusal of the new species of medical certificate, and such imperfect comments as occurred to us,—and repeating our protest against the policy of this 'new measure,' we leave the parties to all the satisfactions and emoluments, spiritual on the one side, and temporal on the other, which may result from their *'experiment.'—Medical Magazine.*

STRUGGLES OF GENIUS.

An example of persevering effort in the pursuit of a favorite object by a man of genius, under the greatest discouragements, will be found in the following history:

The celebrated Bernard Palissy, to whom France was indebted in the 16th century for the introduction of the manufacture of enamelled pottery, had his attention first attracted to the art, his improvements in which, form to this time the glory of his name among his countrymen, by having one day seen by chance a beautiful enamelled cup, which had been brought from Italy. He was then struggling to support his family by his attempts in the art of painting, in which he was self-taught; and it immediately occurred to him that if he could discover the secret of making these cups, his toils and difficulties would be at an end. From that moment his whole thoughts were directed to this object; and in one of his works he has himself given us such an account of the unconquerable zeal with which he prosecuted his experiments, as it is impossible to read without the deepest interest.—For some time, he had little or nothing to expend upon the pursuit which he had so much at heart, but at last he happened to receive a considerable sum of money for a work which he had finished, and this enabled him to commence his researches. He spent the whole of his money, however, without meeting with any success; and he was now poorer than ever. Yet it was in vain that his wife and his friends besought him to relinquish what they deemed his chimerical and ruinous project. He borrowed more money, with which he repeated his experiments; and when he had no more fuel wherewith to feed his furnaces, he cut down his chairs and tables for that purpose. Still his success was inconsiderable. He was now actually obliged to give a person, who had assisted him, part of his clothes by way of remuneration, having nothing else left; and with his wife and children starving before his eyes, and by their appearance silently reproaching him as the cause of their sufferings, he was at heart miserable enough. But he neither despaired, nor suffered his friends to know what he felt; preserving, in the midst of all his misery, a gay demeanour, and losing no opportunity of renewing his pursuit of the object which he all the while felt confident he should one day accomplish. At last, after sixteen years of persevering exertion, his efforts were crowned with complete success, and his fortune was made. Palissy was, in all respects, one of the most extraordinary men of his time; in his moral character displaying a high-mindedness and commanding energy altogether in harmony with the reach and originality of conception, by which his understanding was distinguished. Although a Protestant, he had escaped, through the royal favor, from the massacre of St Bartholomew; but, having been soon after shut up in the Bastile, he was visited in his prison by the king, who told him that if he did not comply with the established religion, he should be forced, however unwillingly, to leave him in the hands of his enemies. "Forced!" replied Palissy, "This is not to speak like a king; but they who forced you, cannot force me—I can die!" He never regained his liberty, but ended his life in the Bastile, in the ninetieth year of his age.

Library of Entertaining Knowledge.

THE SLAVE TRADE.

It appears from the correspondence which has been transmitted to both houses of the British parliament by the Commissioners at Sierra Leone, Havana, and Rio Janeiro, that the slave trade is still carried on to a great extent, notwithstanding the ships of war which the British Government have stationed along the coast. The slave vessels being principally remarkably fast sailers, almost always elude all pursuit in the open ocean, and the slavers have adopted a system by which they manage to escape capture when lying in a harbor on the coast. They land all the goods and merchandize for the purchase of slaves, at the place where they intend to ship them; and then quit the spot, and proceed to another part of the coast 200 or 300 miles off. They are then engaged in wooding and watering, and arranging for the reception of the cargo; and if a cruiser boards the vessel, nothing will appear which will justify her detention, although there will probably be no doubt in the mind of the boarding officer, that she is intended for a cargo of slaves. The cruiser will perhaps lie off that part of the coast, with the expectation of intercepting the slaver when she leaves the port. The slaver comes out in the night, passes the cruiser, perhaps without being seen; or if seen, having no slaves on board, is permitted to proceed without molestation, and runs back, ships her slaves, and effects her escape.

The method is also adopted of sending ships with cargoes of merchandize to purchase slaves on shore, and after allowing suitable time for a cargo to be collected, sending a fast sailing vessel to ship the slaves, (which can be done in a few hours) and carry them off.

The slaves are landed in Cuba, notwithstanding the vigilance of the English and American cruisers on that coast. They approach the shore in the night, at some convenient spot, where all necessary arrangements have been previously made, and land the slaves, and the next day enter the harbor of Havana, boldly avowing that they are from the coast of Africa. Many cargoes of slaves are also smuggled on shore on the coast of Brazil, in a similar manner.

It is to be regretted that some course cannot be suggested for checking this evil. England has done much, and in this age when we boast of the march of morality and intellect, when the abstract doctrine of Slavery has no defenders, all Christendom should unite, and by peaceable means if possible, by forcible means if necessary, put an end to the abominable practice of enslaving our fellow men.

Perhaps America contributes more, indirectly, towards perpetuating this vile traffic, than any other nation. For it is a notorious fact that the remarkably fast sailing vessels which are used in this trade, are all built in this country; and many of them expressly for this purpose. They are sent to Havana, and there sold at an enormous price, and transformed into Guineamen or Pirates, in either case to commit outrages on the rights and lives of human beings. And furthermore these vessels are sometimes officered and partly manned by Americans!—The law should be carried into execution, *hanging every* American who is caught in the act of being engaged in this abominable traffic.

Mercantile Journal.

OPENING OF THE SIXTH SEAL.

NOW EXHIBITING, at HARDING'S GALLERY, School street, the Great Picture of the Opening of the Sixth Seal: by F. Danby, R. A. From the collection of William Beckford Esq. of Fonthill Abbey. Revelations, 6th Chap. 12th to 17th verses. Size of Painting, 9 feet 6 inches by 7 feet 6 inches. This exquisite work of Art has received the acknowledgements of the most eminent judges in Art, as a Painting altogether unequalled for poetic splendor and beauty of execution.

Open from 8 A. M. till 10 P. M. Illuminated in the evening. Admittance 25 cents; Season Tickets, 50 cents. Aug. 23.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug. 5.

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington St. The Liberal Preacher for July 1834, containing a Sermon by Rev. F. A. Farley.—"Gospel Requisitions." Aug. 30.

WORKS OF RAMOHMUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

THE Committee of Investigation, appointed at the recent meeting in Faneuil Hall, offer a reward of FIFTY DOLLARS to any person, who will give satisfactory information leading to the detection of any person concerned in the writing, printing, or circulation of a handbill lately distributed, of which the following is a copy.

CHARLES G. LORING, Chairman.
JOHN HENSHAW, Sec'y.

[COPY.]

"All persons giving information in any shape, or testifying in Court against any one concerned in the late affair at Charlestown may expect assassination, according to the oath which bound the party to each other."

ONE THOUSAND DOLLARS REWARD. The Selectmen of CHARLESTOWN offer the above Reward for the apprehension and conviction of the originators of the conflagration in said town on the night of the 11th inst. to be paid in proportion to the degree of guilt proved against the offenders.

By order of the Selectmen.
P. DODGE, Town Clerk.
Charlestown, Aug. 18, 1834.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50. Aug. 30.

JOTHAM ANDERSON.

RECOLLECTIONS of Jotham Anderson for sale at 134 Washington street.

Advertisement to the Second Edition.

The Recollections were originally printed in the Christian Register, and were republished in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it.

HENRY WARE, JR.

DR FREEMAN'S SERMONS.

AT 134 Washington St. may be obtained, "Sermons and Charges, by James Freeman." Aug. 30.

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

LEGACY FOR YOUNG LADIES.

MRS Barbauld's Legacy for Young Ladies—for sale at 134 Washington street. Aug. 30.

AMERICAN MAGAZINE.

THE First Number of the American Magazine, of Useful and Entertaining Knowledge, is Just published by Freeman Hunt, No. 47 Court street. Each Number of the work is to be illustrated with numerous engravings, by the Boston Bewick Co. $2, a year. Sept 6

SCHOOL FOR YOUNG LADIES.

THE next quarter of the subscriber's School for Young Ladies, at No. 27, Mount Vernon street, will commence on Monday, the 1st of September next. JOSEPH HALE ABBOT.

aug 30

NEW ENGLAND MAGAZINE.

THE New England Magazine of Sept. is Just Published, by J. T. Buckingham, Congress street, Boston. sept 6

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & CO.
aug 30 School Book Publishers.

EMERSON'S THIRD PART of the *North* American Arithmetic. In answer to the numerous inquiries from Teachers, *relative* to the progress made in this work, and the probable time of its publication, we remark that the work will extend to about 275 pages, of which about 200 are now stereotyped, the work will probably be published by the first of September. RUSSELL, ODIORNE & CO. July 26.

FIELDING'S SELECT PROVERBS.

FOR sale at 134 Washington street "Select Proverbs of all Nations, with Notes and Comments. A Summary of Ancient Pastimes, Holidays, and Customs; with an analysis of the Ancients, and of the Fathers of the Church. The whole arranged on a new plan. By Thomas Fielding." Aug. 30.

TEST OF THE CHRISTIAN CHARACTER.

REV. DR EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. Greene, No. 124 Washington St.

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